Our Birthday

IN January, 1922, we will have to put three candles on the birthday cake for WORLD CALL will be just three years old! And what a three years it has been—three years of splendid growth in appreciation among us and in the scope of its service for the Kingdom of God!

After all, it is, as yet, only a child but with a future possibility in the religious world that can scarcely be measured.

Stop and think! Have you ever realized that this future lies largely in the hands of those of us who know and love WORLD CALL? An enlarged circulation means deepened interest in the Kingdom growth, more lives and more money to broaden and lengthen Kingdom boundaries! And all of this reacts upon WORLD CALL itself—for an enlarged circulation means a finer, more attractive and thus, a more influential magazine. Let's crystallize our thoughts into action and present to WORLD CALL for its fourth birthday a subscription list of 100,000 or more! To do this needs your effort and it is not too soon to begin.

Is He Right?

"Please, now, do the needful thing and keep on coming to us in our home," writes one enthusiastic subscriber in sending in his renewal. "Housekeeping will go on better; preaching will be better; home life sweeter and more enjoyable. Don't fail us in a single visit. You are a great magazine and should be found in every home among the Disciples of Christ. We are going to try to put you into every home in our church."

Two Things to be Noted

1. Much trouble in the receiving of the magazine has been due to the failure of our readers to send in their change of address in time to make the proper correction in our mailing list. Notice should be sent in two months in advance, if possible. For instance, to insure the prompt receipt of the November issue, the new address should be sent to the office not later than September 20. We realize that sometimes our readers do not know so far ahead. In this case the Circulation Department wishes to say that prompt attention will be gladly given to any such individual cases. It is also the wish of this department that failure to receive any issue should be promptly reported so that the matter may be immediately looked into and straightened out.

2. It has been called to our attention that names of subscribers obtained during a period of months by some local literature secretary are not always sent in immediately upon the receipt of the subscription money. Within the past few days a long list of names reached the office, some of whose subscriptions had been received as long ago as June. In this case it meant that some names had already been taken off the mailing list for an apparent failure to renew. It costs three cents to take a name off the list; two cents to put it on. Multiply for yourself. And, besides, we do not want any of our readers to miss a single copy.

WORLD CALL

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missouri State Life Building

1501 Locust Street, St. Louis, Missouri

Including

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
1501 Locust St., St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Representing also

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

Association for the Promotion of Christian Unity
504 N. Fulton Ave., Baltimore, Maryland

NATIONAL ORGANIZATIONS OF DISCIPLES OF CHRIST

PUBLICATION COMMITTEE

DAISY JUNE TROUT — R. M. HOPKINS
J. H. MOHORTER — G. I. HOOVER
MILO J. SMITH

W. R. WARREN, *Editor*
ESTHER TREUDLEY JOHNSON, *Associate Editor*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 1501 Locust Street, ... St. Louis, Missouri

Copyright, 1921, by United Christian Missionary Society.

Entered as second-class matter October 18, 1883, at the postoffice at St. Louis, Mo., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume III Old Series XL *St. Louis, Mo., November, 1921* *Number 11*

CONTENTS

Thanksgiving Song 2
Unlock the Bible 3
Which Shall It Be? 4
From the Constitution and the Great Commission 4
Ourselves in South America 6
Religious Education and the Ministry 11
Church Architecture for Religious Education 15
The California Christian Home 17
A Call to Prayer and Effort 20
"And They Journeyed Toward the Sunrising" 21
A Plea for Settings 22
Our Obligation to the Teachers and the Taught 24
The Mem Sahibs 28
An Epistle to the Churches 31
Wanderland—Wonderland 32
Hitting Anhwei Trails 36
Special Objects in Budget of U. C. M. S. 39
Comparative Statement of Receipts .. 39
Short and True from Far and Near .. 40
Where All Streets of the City Meet .. 42
Good News from the Stewardship Rallies 43
Do the Churches Believe in the Self-Apportionment Plan? 44
At a University Center 44
The Light of Laoag 46
White Christmas Gifts for the King .. 47
Miss Lucy Wetzel 47
Women's Missionary Societies and Circles 48
Echoes from Everywhere 49
Hidden Answers 49
Woman's Day in the Church 50
All These Died in the Faith 50
J. H. Painter 50
Woman's Missionary Society; Development Work 51
"Teacher, Please Let Me Be Benjamin" 51
The Vacation Church School 52
Our Young People's Work 52
War Around Batang 54
A Church School of Missions 55
"Take Up My Cross and Follow Me" 56
Canada and Religious Education 56
Farewell to Missionaries 57
A "Big Brother" in Time of Need .. 58
Archibald McLean, Leader (Poem) .. 58
Concerning the Student Volunteer Movement 58
A Faithful Ministry 58
White Gifts for the King 64
Notes About the Thanksgiving Offering 64

Thanksgiving Song

LIST, list my soul to nature's melody
Of praise resounding in autumnal winds
That breathe and sough through solitary pines,
And kiss the silvery ripples of the sea:
Praise they for their freedom sing,
Gifts of gratitude they bring,
Heralds of the Bounteous King,
Thanksgiving winds.

List, list again, the song is doubly sung,
The rustling leaves fast driven o'er the lea,
Subdued and low, join in the symphony:
From these, though dead, a note of praise is wrung.
Light and gay they sport and play,
Grateful for their verdant day,
Fall'n to earth their debt to pay,
Thanksgiving leaves.

Sing, sing my soul, great cause for joy hast thou,
Keys to God's treasure-house to thee are given,
For thee in desert-place the rock is riven,
E'en sorrow's throes with pure strength thee endow;
Smite the heart-strings loud and sweet,
For God's gifts make music meet,
Be thy gift of love complete,
Thanksgiving soul.

CHARLES T. PAUL
College of Missions, Indianapolis

WORLD CALL

What is the Church's Responsibility?

Volume III NOVEMBER, 1921 Number 11

Unlock the Bible

MARTIN LUTHER found the Bible literally locked. There were but few copies of it in existence; these were not in the language of the people, but in the Latin tongue which only the learned could read. They were ponderous tomes, with heavy backs bound together by hasps and secured with padlocks, lest some curious investigator should read the Book without the church's interpretation, and so get harm instead of blessing to his soul.

Luther's greatest fight was for the translation of the Bible into the language of the people and its unhampered circulation among all who cared to read. This battle must still be waged in all Roman Catholic populations, for Rome has not abandoned her conviction that the people should have the Scriptures only in such portions and through such channels as she herself decrees.

The great progress made both in nominally Christian lands and in non-Christian fields is evidenced by the fact that the Bible is not only the "best seller" of all books, but every year goes beyond the best record that any other book has ever made in its entire history.

But the removing of the literal padlock and the translation of the Scriptures into the language of all nations are but necessary steps toward the third unlocking, that the Book may be "understanded of all the people." To this end it must be taught in the home, as it is today in only rare instances, even among church members. To supplement the teaching in the home and to compensate as far as possible, where it is lacking, the Sunday school has become a Bible school. Its lessons have been graded, so that the child shall receive the portion of Scripture which he is best able to understand in each successive year of his life, according to the common sense principles with which Alexander Campbell unlocked the Scriptures a hundred years ago.

Few, even of our own fellowship, realize what far-reaching pioneer service Mr. Campbell did in preparing the way for all that is best in the religious instruction of our day. He found the Bible locked in traditions and overgrown with fantastic interpretations. Magical virtue was attributed to its words without regard to when, where, by whom and why they were spoken. The distinctions among its sixty-six books, and even between its Old and New Testaments, were commonly disregarded. Sinners were as apt to be sent to Job's futile comforters for instruction in the way of life as to the Gospels and Acts. Saints were more often referred for comfort to the Pentateuch than to the Epistles, simply because it came first in the binding. His breaking of the lock of tradition as certainly forecast the graded series of Sunday school lessons as his father's plea for union prophesied some sort of an international, interchurch cooperative system.

But the best we can do in the Sunday school, organized and developed to the highest pitch of perfection, falls far short of what is needed, because of the shortness of the time that is permitted for the study. Some way, every way, there must be week-day instruction, both in connection with the public school as at Gary, Indiana, and elsewhere, and in the colleges and universities as it is being undertaken increasingly from year to year. Both the Religious Education Department of the United Christian Missionary Society and the Board of Education have come to the Kingdom for such an hour as this.

IN the unlocking of the Book, as in many other things, our missionaries point the way. In India, for instance, where we have thirteen churches, there are one hundred and two Sunday schools whose total enrollment of forty-five hundred pupils more than doubles the membership of the churches. At this rate, the Disciples of Christ in all lands would have two and a half million in their Sunday schools, instead of the million now enrolled. In India, also, every mission has its day schools in which the chief subject of instruction is the Word of God. The fact that public education in the United States and Canada is a state function does not remove the necessity for giving every child thorough instruction in the Bible, which is universally recognized as the foundation of North American civilization. Since the state cannot do it, somehow the church must find a way. There is no other hope for the world; and it needs no other. In the last analysis all we have to do is to unlock the Bible. We have nothing to teach but the Bible and nothing to do but teach the Bible.

Which Shall It Be?

The call for $3,000,000 is before us. To meet it requires a large increase from every sou... ...e to the United Society: churches, Woman's Missionary societies, Sunday schools, Endeavor societies and individuals. This means that those who have been giving must both give more than before and also enlist others in giving. If we begin at once and in earnest the goal can be reached, not with ease but with certainty.

THIS?

Let Us Face it Honestly

1. What did I give last year? Is that the full measure of my desire that God's Kingdom be advanced in all of the seven great departments of the United Society's service? Can I afford to stand still in this supreme endeavor of the world's life?
2. Should I not give as much for the redemption and advancement of all the rest of the world, in the whole round of missions, benevolence and education, as I do for the support of my local church?
3. Since religion is the first necessary of life and since Christ is the only hope of this war-wrecked, sin-sodden world, can I fairly do less than give the first tenth of my income, as well as the first seventh of my time, to the work of Christ?
4. If it is good for me to thus put first things first in my every day life, should I not strive to enlist my friends in doing the same square thing for God?

OR THIS?

To do Only as Well as We Did Last Year Means:

1. To cancel the order for furnishing and opening the Home for the Aged at Jacksonville, Florida, send our fifty-seven waiting saints to county poor-houses and stop the admission of others at East Aurora, Marion, Jacksonville (Illinois), Dallas, Long Beach and Walla Walla.
2. To leave the 500 orphans (or worse) that may come to us in Dallas and Damoh, in St. Louis and Mahoba, in Omaha and Batang, in Atlanta and Aguascalientes, in Cleveland and Bolenge, in Denver and Lotumbe, to the Roman Catholics or to starvation.
3. To recall the 52 new missionaries, stop the enlistment of others and shut down the College of Missions. Why send out more than we can equip or support? Why recruit and train more than we can send forth?
4. To stop additions to the Ministerial Relief roll, except enough to fill the empty shoes of those who die.
5. To shut down church building except where the congregation is rich enough to stand alone.
6. To deny the long-deferred hope of our Negro churches for a school to train their preachers.
7. To stop the school building at Livingston, lose the material already purchased and blight the hopes of 600 Highland boys and girls.
8. To check the flow of literature "whose leaves are for the healing of the nations."
9. To curtail the Bible school advance and the evangelistic revival of the continent.
10. To doom another Eldred to unnecessary death, compel another Pickett or Jaggard to close his house of healing and deny South America's plea for "Light, More Light."

From the Constitution and Great Commission

By ROBERT M. HOPKINS

"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Thus wrote the fathers of our country in the Constitution of the United States. They were prompted so to write not by any lack of religious devotion, but rather by the very deepest of religious motives. The most of them had left happy, prosperous homes in the fatherland and fled to the wilds of the new western world to endure all its dangers and privations primarily in order that they might enjoy freedom to worship God according to the dictates of their own conscience. When opportunity presented itself to them therefore to determine the future policies of the new republic in matters religious, they wrote into the fundamental law this guarantee that they and their children should be forever free from any such religious tyranny as had oppressed them in their native land.

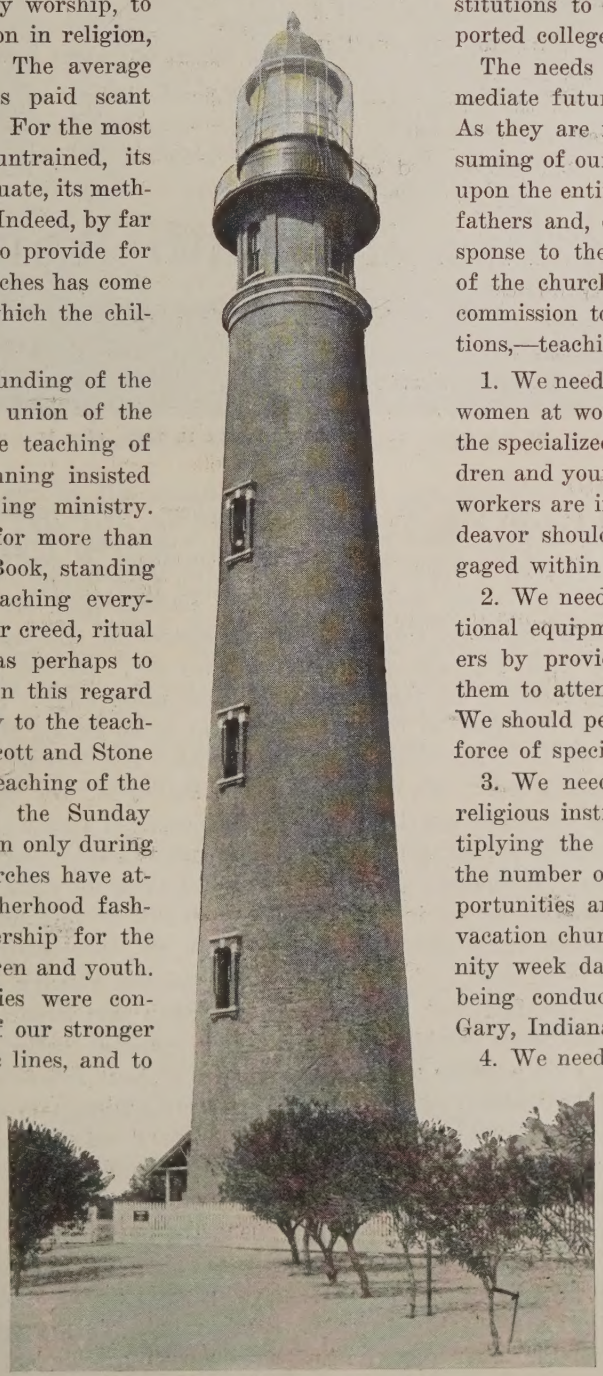
This constitutional enactment has in a peculiar and unusual fashion laid upon the church in America the obligation of providing for religious teaching. Perhaps our fathers scarcely realized in their day the significance of this action, and certainly they did not anticipate that their posterity would use this freedom as a means of escape from all religious teaching. Such however is about the state of affairs that has come to pass in our day. It is true that no state church in America can say to the people—"here your children shall attend a school in which the religion of Almighty God will be taught to them." On the contrary many of our states have provided by law or custom that the Bible shall not even be read in the public schools and, where its reading is permissible, it must always be without note or comment. But as a consequence the great multitude of our children and youth are without religious training, the number being greater now than ever before, for

to keep pace with even the natural

The church has proven itself unable to meet the heavy responsibility laid upon it either through its own immediate instrumentality or though its homes as inspired by the church, to teach the word of God. As a result seven out of ten of the children of America are receiving no religious instruction whatever, either Jewish or Christian, Catholic or Protestant. Moreover the homes have let the altar fires die down to such an extent that even family worship, to say nothing of family instruction in religion, has become almost a lost art. The average congregation of Christians has paid scant regard to its teaching ministry. For the most part its teachers have been untrained, its equipment and materials inadequate, its methods of the most primitive type. Indeed, by far the larger part of the money to provide for the teaching service of the churches has come in the past from the pennies which the children themselves have brought.

Starting shortly after the founding of the nation, our movement for the union of the people of God upon the simple teaching of His Word, has from the beginning insisted upon the potency of a teaching ministry. Our people have been known for more than a century as a people of the Book, standing for the open Bible and its teaching everywhere as over against formula or creed, ritual or ceremony. However, as was perhaps to be expected, our early efforts in this regard were confined almost exclusively to the teaching of adults. Campbell and Scott and Stone paid but little attention to the teaching of the children or the betterment of the Sunday schools of their day. It has been only during very recent years that our churches have attempted in any organized brotherhood fashion to provide a trained leadership for the religious education of our children and youth. Earlier Sunday school activities were confined to efforts within a few of our stronger states, chiefly along evangelistic lines, and to such interdenominational cooperation as always characterizes our people.

For the last twelve years, however, our churches have attempted in an organized and consistent fashion to make a creditable contribution to the religious education of the nation, first through the Bible School Department of the American Christian Missionary Society and then, since its formation, through the Department of Religious Education of the United Christian Missionary Society. Some thirty men and women are employed through this Department to organize new Bible schools and Christian Endeavor societies and improve the educational activities of all the churches. Recently along with those of other communions, these specialists have been leading the way in the formation of vacation church schools and community week day schools. Student pastors give special care in certain institutions to the students in our state supported colleges and universities.



I would rather my boy were saved by the lighthouse than by the life boat; by the Sunday school, than by the reform school.

Carey E. Morgan

The needs of this Department for the immediate future are simple but fundamental. As they are met they will constitute the assuming of our share of the responsibility laid upon the entire nation constitutionally by the fathers and, even more, they will be our response to the divine command of the Head of the church who charged us in His great commission to "make disciples of all the nations,—teaching them to observe all things."

1. We need to increase the force of men and women at work in this field, particularly for the specialized service needed among the children and young people. Five such additional workers are imperative at once, while our endeavor should be to double the number engaged within a very short time.

2. We need to raise the standard of educational equipment for our present field workers by providing suitable opportunities for them to attend training schools and colleges. We should persevere in this regard until our force of specialists is second to none.

3. We need to increase our activities for religious instruction on week days thus multiplying the amount of time available and the number of children reached. Special opportunities are at hand for the formation of vacation church schools and also for community week day schools such as the one now being conducted with our financial aid at Gary, Indiana.

4. We need to increase the number of student pastors and instructors for work among the students of our state supported colleges and universities. Four new colleges are calling this year and our efforts should not cease until every such institution is properly cared for.

5. We need to assist our colleges to endow Chairs of Religious Education for the training of ministers and

local directors and workers. Four Chairs are now in operation while a fifth is in process of being endowed and two others are eager for such endowments. Every college among us should eventually be thus supplied, for a trained local leadership is fundamental to all progress in religious education.

6. We need to wisely correlate the many congregational activities now undertaken in behalf of our young people. This must be done in such a way as will lose none of the good things these various organizations are providing while enabling us to avoid all duplication and overlapping and to cover neglected areas in their development.

7. We need to provide many more conferences during the summer months for our young people. Eight were held last year; at least twelve are needed next year. Here under proper conditions our young people may be led to face the challenge for full time service for the Master. The greatest need of the church is a better recruitment of workers.

8. We need to increase our cooperation in the interdenominational agencies in the field of religious education. The task is too great for us to accomplish alone. And who knows but what in carrying forward this holy task together, the churches may break down all barriers now separating them, thus achieving the spirit of union which has found so wonderful an expression in the life of our great nation! Indeed it may be that the little child shall lead us to the answering of that prayer for union which was uttered in the passionate outcry of our Lord, "that they may all be one!"

Ourselves in South America

By ANNA R. ATWATER

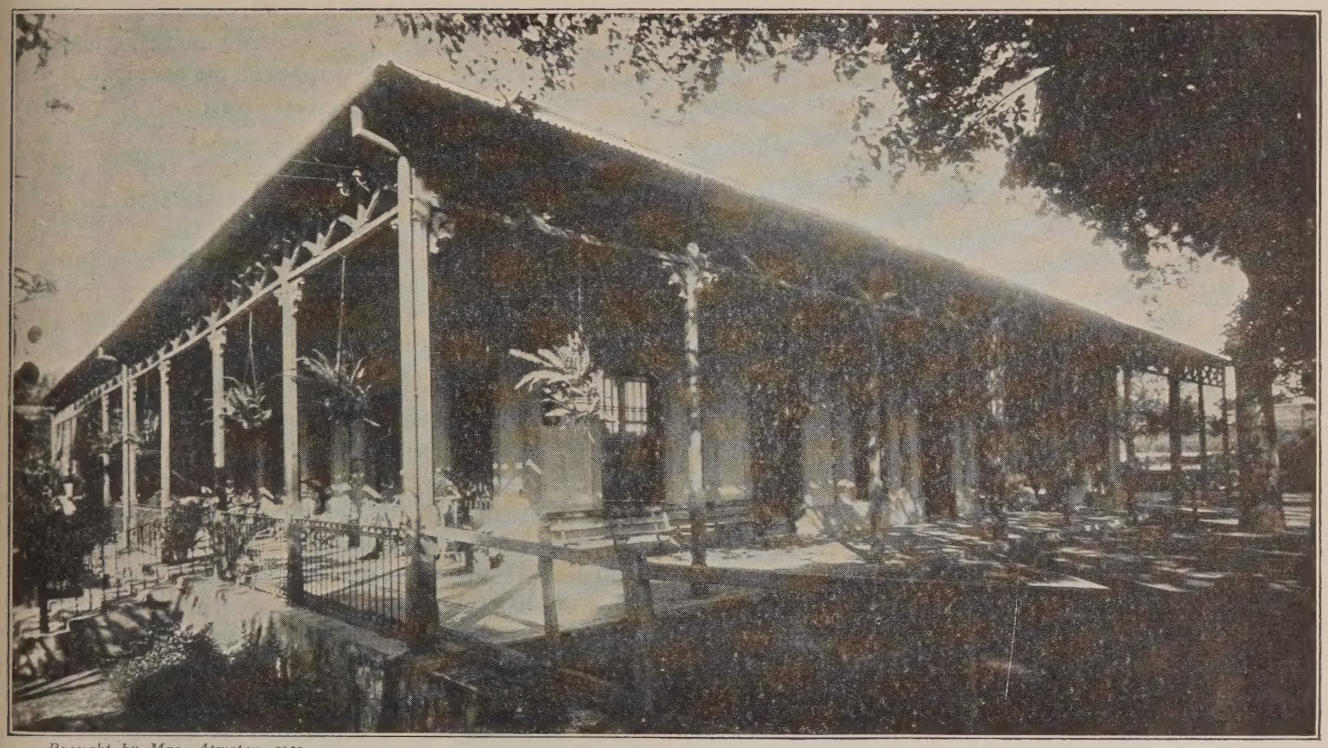
Those interested in South America would do well to secure the National Geographic Magazine for October, 1921. That issue is wholly taken up with this theme. In it is a fine large map of the Continent which alone is worth fifty cents, the cost of the magazine. Our knowledge of South America is not quite definite enough nor extensive enough. The fine illustrations in the magazine are very helpful, and in them also is a value equal to the whole cost. Read it.

PROUDLY we point on the map to the great metropolis of the continent of South America and we say, "Here our missionaries are at work." And then we sweep the pointer up to the north over those provinces of the republic of Argentina, Entre Rios, Corrientes, Misiones and on over the entire republic of Paraguay, and we say, "The evangelization of all this territory is the responsibility of the Disciples of Christ." In the eyes and in the thought of the evangelical forces cooperating in Latin America this is true. We have, as it were, had hands laid upon us setting us apart to this task. We have taken vows for these lands. But let us not deceive ourselves as we sweep the pointer over the map. Our work for South America is yet in its beginnings, great, to be sure, but great in things yet to be undertaken, great in things yet to be done. If we have reason for gratification it is in the fact that we have had the courage to accept the challenge of these fields, and in the further fact that we have a group of twenty missionaries who have caught the vision and who are mapping out progress for us almost faster than we can follow. The manifestly growing interest of our people is also gratifying.

The pointer pauses at the metropolis which with its suburbs numbers two millions of people, and then the pointer in its sweep to the heart of the continent takes in perhaps two millions more. Most of these people today are without any evangelical Christian influence in any way touching them. They do not know it but they wait the coming of our help.

Buenos Aires is the largest city in the southern hemisphere and the third in size of the cities of the western hemisphere. It is ranked as larger than Philadelphia. It is a wide-awake, prosperous, cosmopolitan city. It is beautiful, attractive and modern. Its conveniences of travel and entertainment are quite like our own cities. Some of its streets are still narrow and crowded like the typical Latin city. As new buildings replace the old, streets are being made wider. Some of the broad thoroughfares are said to be among the most beautiful in the world. Significant and wonderful statuary adorns its parks. When the streets are lighted for a festive occasion or in celebration of some event of Argentine history it would be difficult to imagine anything more gorgeous. The people speed along the same way as in our own cities and we are compelled to watch our chance with autos, trucks and trams in our accustomed way.

The traveler viewing material conditions and having a conception that missionary work is needed only where there is manifest suffering from cold and hunger and sickness without relief, may not at once see in Buenos Aires a great missionary opportunity. But here are found all the needs and all the problems that are found in any great city— immorality, ignorance, poverty and crime. Irreligion or non-belief in religion is especially prevalent among the upper classes. They frankly admit it. They tell you that they do not believe in religion, that they look upon it as an organized evil, that they will fight it as an evil. This grows out of the fact that what they have known as religion does not appeal to them. Its manifestations have been harmful, its leaders have in large measure been corrupt, it has laid its hand on the political machinery and has stayed progress. Very many of these people have never seen religion as brought to



—Brought by Mrs. Atwater, 1921.

Our School Residence, Asuncion, Paraguay

the world by Christ, as proclaimed by His Apostles, as taught in the New Testament. They have not had the Bible. Materialism, which threatens all great cities, is found here in the extreme. An earnest Latin man said to us, "We lack the ideals that come from a study of the Bible. Our religion is a material religion. We cannot have a great country without great spiritual leadership. We cannot have that without the Bible."

The Y. M. C. A. in Buenos Aires, a short time ago, made an investigation among the University students of the city and found that not five per cent of them professed any belief in God. Imagine what any of our cities would be if, amid the very many downward tendencies that beset the city, there were lacking the constant uplifting force of evangelical Christianity as it emanates from our hundreds of churches in their manifold activities.

It is said that even of Catholic churches Buenos Aires has not so many as Philadelphia. And, while Protestant influence is making itself felt in some communities, there are still perhaps not more than fifteen or twenty Protestant churches in the whole great city.

Studying facts like these, the missionary finds this city a great and challenging field. There is room and opportunity for larger forces to be put to work than have yet been found. The fruits already gathered give promise of large harvests as the needs are more adequately met.

—Brought by Mrs. Atwater, 1921.

The Cathedral, Buenos Aires, Argentina

Our missionaries, twelve in number, are putting much of their force into the training of leadership through Colegio Americano, a prosperous boys' school in which we cooperate on equal terms with the Methodist people, and in the Union Seminary where young men are being trained for the ministry. We are just beginning in a mod-

est way a school for the training of young women for Christian service. Everywhere the need of women workers is being felt. This also is a union enterprise. It begins in a small way in rented quarters. Up to this time there are but few young women of the evangelical churches ready to take such a course but their number is growing. Besides being taught the Bible they will need some other educational work. Especially should they be taught the needs of their own people and the possibilities for service. The Sunday schools, churches and homes will furnish them places of practical training under competent guides. Our missionaries are enthusiastic over this work.

It will be noted from our annual report that our missionaries with the workers they have trained are conducting services in seven places in Buenos Aires, although to date we have only two organized churches. We may not all realize the fact that in this great city we own only one church building. The Ohio Building in the beautiful suburb of Belgrano is a combination of chapel and home for missionaries. It is inadequate for that part of the city. All the other places of meeting are rented places. We have no meeting place where the two hundred boys of Colegio Americano could attend service at one time. This is to us and our missionaries a humiliating situation. Every little place we rent for Sunday school and church services represents a large section of the city ministered to by no other evangelical body. In Colegiales, one of the sections, we own a fine large lot but on it is no building. The people who thus far come to the services in our rented places are not able to build for themselves. They will help to the limit of their ability but for the most part we must provide them with chapels. We ought to have soon one outstanding church building in this great metropolis and other chapels worthy of the cause we represent. When we consider the cathedrals and churches to which they have been accustomed with their ornate and abundant furnishings, it is not strange that the small barn-like little place where the Protestants invite them should seem altogether unattractive. Our missionaries are eager to have suitable places for social service, open every week day for the young people of the church and for others as well, a kind of people's institute. The opportunity seems without limit. It is an enticing field.

But the pointer must pass on to the north. We cannot forget the three provinces of Argentina that we have promised to take care of. They still await the coming of our first messengers. We had hoped this year to enter Parana but could not spare any missionaries from our present force for that work. We do not want to fail another year to reach out to one more city. Buenos Aires will likely be the center of our efforts for Argentina and we must do the work well there, but we must not fail the people of these northern provinces. These provinces lead us right up to our republic of Paraguay.

The movement on to Paraguay was made just three years ago when our first missionaries went up the big river a thousand miles from the capital of Argentina to the capital of Paraguay to begin making connection.

Asuncion is a quaint and interesting city. It was founded nearly four centuries ago and was the capital of a much vaster region than the present Paraguay. Several generations before the landing of our Pilgrim Fa-

—*Brought by Mrs. Atwcter, 1921.*

A Group of Our Boarding Pupils at Asuncion, Paraguay, with Mr. and Mrs. Morton

thers it was a flourishing city. Its story is tragic and pathetic. Spanish greed and Spanish intrigue, dictators, tyrants and revolution had their way with the unfortunate people. It has been said that trouble and bloodshed are in the very cobblestones of the streets which, laid long ago, have run red many a time. The heroism of Paraguay in its last war is a thrilling chapter of history. Her man power at its close was almost gone. It is said today that there are three times as many women as men in the republic. How much of suffering is stamped in the faces of these people! The women and the burros are the burden bearers. The picture of the processions to and from the market places and in the market will never be effaced from our memory. The faces of the women have a settled sadness in them, a seeming resignation to their hard fate; barefooted they walk the cobblestone pavement or the paths through the shrubbery, bearing on their heads great baskets of meat or vegetables, perhaps carrying a baby bound on the back or on the hip, with arms carrying other loaded baskets. Usually they are smoking a big cigar. Poor women! They know "The Pain of Paraguay."

But to return to the work of our missionaries. The first year was spent in making acquaintances and connections, in buying property and putting it into order for use. We purchased two beautiful blocks out at one side of the city. On one of them was a large house which had been the home of a prominent political leader. This was put in order for the home of one missionary family and for the beginning of a school. School rooms were built outside, and in March of 1920, our school opened. Two more families of missionaries had been added and another residence had been purchased and converted into a double, about a block from the school.

When we reached Asuncion, early in the second year of the school, we found it with almost one hundred students enrolled. Twenty-nine of these are boarding pupils under the constant care and guidance of the missionaries. The school is known and appreciated by the best citizens. We have met with less opposition than we had anticipated. Everything except our vacant land is fully occupied. Recent letters tell us that every week they are turning away boys and girls whom we might be training in Christian character if only we had the building and equipment. It has been our purpose from the beginning to make this a school for both boys and girls. Seven girls are in our day school, but we cannot take them as boarders until we have the separate home for them. We must have our main school building soon, and we must have also our second dormitory. When we think what influences may come out of a school like this, where earnest Christian teachers pour their lives out into these young people who have never yet had their chance at the best things of life, is it any wonder that we can hardly wait for the necessary buildings and equipment, and that our missionaries plead for help in every letter they write? O friends, speed up the day, for Paraguay needs beyond all things else, Christian leadership. We can give it to them, if we will.

—*Brought by Mrs. Atwater, 1921.*

Mother and Child Do the Day's Marketing Together in Asuncion, Paraguay

We have a small beginning in industrial work. It was interesting to see the boys learning to handle saw and plane and hammer, interesting to see them make things. They have not been taught that it is noble to work, and they do not know how, but when they get a taste of it under the guidance of a missionary, they like it. Many a character lesson is drilled in as the work moves on, but more room and more equipment are needed even for this, yes, and we need another missionary for this kind of work.

In all Paraguay, so far as we could learn, there is no kindergarten. The head of Government education asked if we could not bring some teachers for that work. We want two women of the very best kind for kindergarten work in Asuncion. They should be women of thorough education and of real power of leadership. One should be in our own school and one further down in the city, but working in connection with our school. Can you see a whole train of influences put into motion by such Christian service?

As soon as we have workers enough and room enough, we must have, down in the city, an open place for the people where there shall be classes being taught to read, where they shall be given clean sports and trained in thought and ideal, where they shall become acquainted with Christ through seeing Him in His own followers.

And then an orphanage! In the last letter received from the field we read these words, following a statement of the missionaries' attempt to care for some neglected children: "You know, of course, that there are thousands of little fellows—they would be bright and intelligent if they had a chance—who never will know who their father is, and whose mothers have too many other little ones, running about half or wholly naked, to have any care for them; who, if they were taken into a Christian home could be rounded into quite good men and women and do a fine work for their country. You are going to give us that orphanage some day soon, are you not? Even a few rooms and a missionary to start with—and what untold good could be done for some boys without a home and without hope or prospect!"

In still another pouring out of his heart the missionary writes: "One little chap in the first grade of our school had the misfortune to break his leg playing football. He has been on a cot in the office all the time since and the Elliotts have had the additional care of him along with their other duties. The ignorant doctor that attended him knew nothing of his business, and allowed the leg to remain out of shape. Last Sunday it had to be broken over and set again with the little fellow under chloroform. Oh, how we wish that we had even two good doctors and a small hospital in Asuncion! I tell you a hospital here could have a far-reaching influence."

I verily believe that out of these neglected children of Paraguay God would have us make some messengers of power to their native land. Can our people think the thoughts of the missionaries as they see such possibilities, as they yearn to meet them and yet are not given the power to do it?

Out of our school, out of the contacts of our missionaries with the people, shall grow a church which is constantly before our minds. Such beginnings of church service as we have now are in the little homes of the missionaries and with the boys in the office or school room. We have no auditorium of any kind. The morning chapel service of the school is held in the brick paved patio by the school residence. During the exercises the school and the teachers stand, for there are no seats in the patio. The missionaries think, and we agree with them, that we ought very soon to buy a lot not more than one or two blocks from the school property, toward the city, where the street cars come, and begin to plan for a neat, attractive church building. We should build it so that an up-to-date Sunday school can be organized, should we not? And do you not feel that it should be large enough to seat all the boys and girls of our school when the school has grown to four hundred? And, of course, it should have seating capacity for people who, by that time, will be wanting to attend worship with our folks.

There is no doubt in our minds nor in the minds of the missionaries that in four or five years we can have four hundred students in our school, if our friends say so by furnishing room and equipment. Our faith in the project and in our people sometimes reaches right over the difficulties and we see the new school building and the new dormitory and the new church and the group of boys and girls being re-made into the image of God. We see the Christian social center down in the city and the kindergarten. We see the community changing in its ideals and in its habits, and then further on we see leaders go out to other parts of the city and to other towns, as teachers and preachers to their own people.

Men dream their great manufacturing plants into existence all over the world, and then they bend every effort to make the dream come true. Maybe we are dreamers — the missionaries and some of the rest of us—but, God helping us, we will make the dream come true. Isn't this a high type of manufacturing business, helping God make men? The rough material is here, the demand for the finished product is beyond calculation. What can hinder, save lack of faith in the gospel message as the power to remake men?

—Brought by Mrs. Atwater, 1921.

Our Six Girls in the Colegio Internacional, Asuncion, Paraguay

Training for Future Leadership, Young People's Conference, Tipiwakan, Minnesota

Religious Education and the Ministry

By FREDERICK D. KERSHNER

A convention address given at the joint session of the Departments of the Ministry and Religious Education; arresting in its presentation of a vital need.

RELIGIOUS education is a somewhat comprehensive term, as those who have tried to follow the pathway of the national Religious Education Association have long since discovered. It may be made to cover almost everything in the field of education plus everything in the field of religion, and sometimes it appears to be stretched to cover things which belong to neither field. As I shall use the expression, it will touch upon two phases of life alone; the family and the Bible school. The question, therefore, to which we address ourselves, is: "How does religious education, in or through the family and the Bible school, affect the problems of the ministry?"

Let us turn first to the family. Is there anything about the modern home training, or the lack of it, which is responsible for the ever-increasing dearth of ministers and for the lack of interest which young people now manifest in what was once the most honored of all the professions? President George B. Stewart of Auburn Theological Seminary, in attempting to answer this question a few years ago, assigned three reasons as chiefly responsible for the changed religious attitude of the home: first, the decline of family worship and, in large measure, the disappearance of the family altar from the modern home; second, the new Sunday, as contrasted with the old sabbatical ideas; and third, the new home with its multiplied social exactions as contrasted with the old fireside communion in which the families of two generations ago so universally indulged.

Whatever may have been the causes of the change, the fact of the change cannot be disputed. One needs only to read the literature of a century ago, poems like Burns' "Cotter's Saturday Night" or Browning's "By the Fireside" or Whittier's "Snowbound" to realize how foreign the pictures of domestic life contained in these classics are to the home ideals of the present day. Perhaps still more pronounced is the impression one gains from the great fiction writers of the early nineteenth century. Both Dickens and Thackeray, to speak of no others, have given us superb pictures of the spiritual quality of the English home a century ago. In these pen-photographs of domestic life, uniform emphasis is laid upon the devotion of the parents, the genuinely religious atmosphere of the family circle, and the respect for the church which was especially inculcated. Robert Browning was not an orthodox churchman like Dickens or Thackeray or Tennyson, but when he came to draw the picture of his own home, as he idealized it and wished it to be, he said:

> Think, when our one soul understands
> The Great Word which makes all things new,
> When earth breaks up and heaven expands,
> How will the change strike me and you
> In the house not made with hands?

In other words, the spiritual atmosphere of the home here is so pronounced that the transition to the eternal home hereafter will scarcely be noticed.

There is a far-away sound about these words as applied to present-day home life which tells the story of what has taken place. If I were asked to sum up the change in a single phrase, I think I would call it "the de-spiritualization of the home." There used to be a spiritual quality and a spiritual atmosphere associated with the home ideal which no longer obtains. This

"de-spiritualization of the home" constitutes, in my judgment, the most dangerous characteristic of present-day civilization. The loss of a genuinely spiritual atmosphere in the home means the loss of spiritual leadership in society, in the state, in the church and everywhere else. It is useless to seek for corrective panaceas so long as we leave the source of the disease untouched. We may use as many palliatives as we please; we may beat the bushes for the grown-ups, and expend millions of money and tons of energy in this or the other "recruiting campaign", but until we get back to the home and check the disease of "de-spiritualization" which is eating out its life, we shall find our problem unsolved.

I want to lay down three propositions in regard to the home, just three; and I want to burn them into your hearts and consciences in such a way that you will not dare to forget them.

The three propositions are these: First, that the home influence is the determining factor in providing spiritual leadership for the race; second, that the present-day home is rapidly becoming "de-spiritualized"; and third, that the most important consideration now before the church is to find some means of checking this "de-spiritualizing" process.

The first proposition is that the home influence is the determining factor in providing spiritual leadership for the race. I am not asserting that it is the only influence, but I am asserting that it is the determining influence. Doubtless you are saying that any one undertakes an impossible task in making such an assertion. To prove it, you say, would require an inductive study of the biographies of all the great spiritual leaders of humanity and the materials for such a study are not available. Such, however, is not the case, for what is true of representative leaders is practically certain to be true of others and the material for the study of such representatives is easily accessible. Let us turn to a few only out of the large number that might be chosen but which time limits forbid our using. First, I wish to instance the case of the man who still stands as pre-eminently the great theological interpreter of Christianity. We need not endorse the theology of Augustine to acknowledge that more than any other man since Saul of Tarsus he has moulded the thought of the modern religious world. What was the determining factor in making Augustine a minister of the Word? Fortunately, he has left abundant testimony in his "Confessions" to answer the question. He tells us, in page after page, of the sainted mother who followed her wayward boy with her prayers until at last she brought him back to the church. And then, when her purpose was accomplished, she no longer cared to live since the one dream of her life was fulfilled. Augustine in the "Confessions" quotes her own language thus:

> For mine own part, I have no further delight in anything in this life. What I do here any longer, and to what end I am here, I know not, now that my hopes in this world are accomplished. One thing there was, for which I desired to linger for awhile in this life, that I might see thee a Christian before I died. My God hath done this for me more abundantly, that I should now see thee withal, despising earthly happiness, become His servant; and now what do I here?

Sent by C. Edwin Osborn.

The Daily Vacation Bible School Held This Summer in Douglas, Arizona

The language is the language of Simeon in the temple: "Lord, now lettest thou thy servant depart in peace." No wonder Augustine became one of the supreme figures in the annals of the Christian ministry!

THE home life of Augustine was paralleled in the experience of John and Charles Wesley. When John Wesley was six years old, his mother consecrated him, as Hannah did Samuel, to God with special solemnity, resolving, to use her own words: "To be more particularly careful to instill into his mind the principles of religion and virtue." The result of her efforts only eternity can measure.

One does not need to go outside of the ranks of the fathers of the religious movement represented in this Convention to find illustrations of the same thing. Alexander Campbell, in writing of his father's attitude toward religious education in the home, says in his "Memoirs of Thomas Campbell":

> His family training and discipline were peculiarly didactic, Biblical and strict. The Bible, with Brown's catechism, was, during the minority of his family, a daily study and a daily recitation. He also instituted these customs in all the families of his congregation. * * * Even while a Presbyterian minister in the synod of Ulster, Ireland, in his parochial visits, some four times a year to every family of his charge, he was not content with the mere catechumenical examinations prescribed by the Synod for family education in the doctrines of the church, but in addition to these, he insisted upon the daily reading and teaching of the inspired oracles, and especially in the religious instruction of their household, children and servants, and also the importance of memorizing a definite number of verses per day, and in the evening worship a rehearsal of them, which were again to be revised and rehearsed every Lord's Day evening, and upon which they were to be interrogated on all matters of fact lying within the lessons repeated. Such was the uniform instruction enacted upon every householder and head of a family in his congregation, as essential to his bringing up his children and servants in what he considered "the nurture and admonition of the Lord." In all this, he was precisely exact and methodical.

It was in this atmosphere of religious emphasis and instruction, that Alexander Campbell turned his thoughts toward the ministry as a life calling. The only comment a modern historian would be tempted to make concerning the matter is that it is difficult to see how a boy trained in such a home could escape becoming a preacher. Doubtless, Thomas Campbell's system of religious instruction would be esteemed too strenuous for the present age, and yet it possessed a spiritual quality which bore splendid fruitage in the life-long devotion of his son to the cause of Christ. It is in the lives of men like Augustine and Wesley and Campbell, that we realize the modern re-incarnation of Old Testament characters such as Samuel, who owed to his devout mother his prophetic fire, and of New Testament leaders like Timothy, who grew up to love the work of the ministry in the atmosphere of a genuinely religious home.

The second proposition is that the present-day home is rapidly becoming "de-spiritualized." I have already cited the contrast presented in the homes depicted in the literature of the early nineteenth century when compared with our present-day ideals. In the modern home, spiritual things are largely crowded out; the Bible is no longer read; prayer is a bore and religion a joke. We may interpret the situation as we please and apologize for it and explain it as we may, but the fact itself remains.

I dare not pause to discuss further a proposition so obvious as the second, but pass on to the third; that to check this "de-spiritualization" of the home is the most important consideration now before the church. The problem involved here is chiefly one of method. Granting that the matter is of supreme importance, what, you say, are we going to do about it? How is the "de-spiritualizing" tide to be met?

First, I believe, by making real homes. The tendency of our modern age in the matter of living is toward the Parisian ideal of selfish pleasure for the individual rather than toward the unselfish building up of the home. Our modern three-room apartments with in-a-door beds and built-in furniture can by no stretch of the imagination be called home. The soul is doubtless immaterial but, like the body, it is stifled without at least a little room. Whatever will help toward securing real worth-while permanent housing conditions for the bulk of the people will help toward the spiritualization of the home.

THEN again, the tide of materialism which affects every phase of our social life must be met and stemmed. Every step toward emphasizing the ideal and spiritual realities, on the part of writers, teachers and preachers helps in this direction. We must pull together to change the tide as a whole and when the current turns, as I believe it is already turning, it will mean the return of a genuinely spiritual quality to the home.

Last of all, the church herself must awaken to a deeper sense of her real mission. President Selbie of Manchester College, England, said a few weeks ago with reference to our modern churches:

> They must either make up their minds that they are going to be really Christian and Christianize the country or else they must give way to somebody else who will do it. There is an immense amount of real sound Christianity outside of the churches today, and it may be that in the Providence of God some other instrument will be found.

In the same address, he added:

> England is Pagan. There is no Christian England. Our policies are not Christian. Our social life is not Christian. Our education is not Christian. Our industrial system is not Christian. We are not a Christian country.

These words of one of the greatest living Christian scholars we all recognize as being applicable to America quite as fully as they are to England. The church must assert and prove her own spiritual and moral leadership before she will have much influence either upon the home or any other of our social institutions.

There remains only a word concerning the question of the Bible school and the ministry. Much of what has been said, however, applies here with equal force. The Bible school, managed and taught by instructors from deeply spiritual homes, and comprising in its stu-

Sent by A. O. Kuhn

A Class in One of the Denver Daily Vacation Bible Schools
Learning to make baskets out of raffia.

dent body boys and girls and older persons who come out of the atmosphere of a really spiritual home circle, cannot fail to furnish the supplementary influence necessary to clinch the appeal for spiritual leadership. Here the church school has a place for which there is and can be no substitute in religious education. The details of this supplementary training are beyond the purview of this study; here we need only assert the fact. Nevertheless, I believe it to be true that without the home background the work of the Bible school, at its best, will be crippled and shorn of its power. The "de-spiritualization" of the home carries with it the "de-spiritualization" of the Bible school and we shall not overcome the one evil until we have overcome the other.

Is it not strange—this desire of the modern age to get away from God—to seek to materialize and to humanize and thus to destroy every spiritual value? How like Francis Thompson we all are in our flight from the only One who can really satisfy us.

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes, I sped;
And shot, precipitated,
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed, followed after.
Halts by me that footfall;
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me."

and will not our efforts, the efforts of this mad materialistic age, to flee from God end as they ended with the author of the poem?

Send Your Money Now

324 missionaries on the Foreign fields must be paid every month.

149 Home missionaries must be paid every month.

Grocery bills for the orphan children must be paid every month.

The bills for the aged Disciples must be paid every month.

The pensions for the gray-haired preachers must be paid every month.

Send your money now, by the next mail, as it is greatly needed to help make these monthly payments.

Send Check to

United Christian Missionary Society

1501 Locust Street, St. Louis, Mo.

Church Architecture for Religious Education

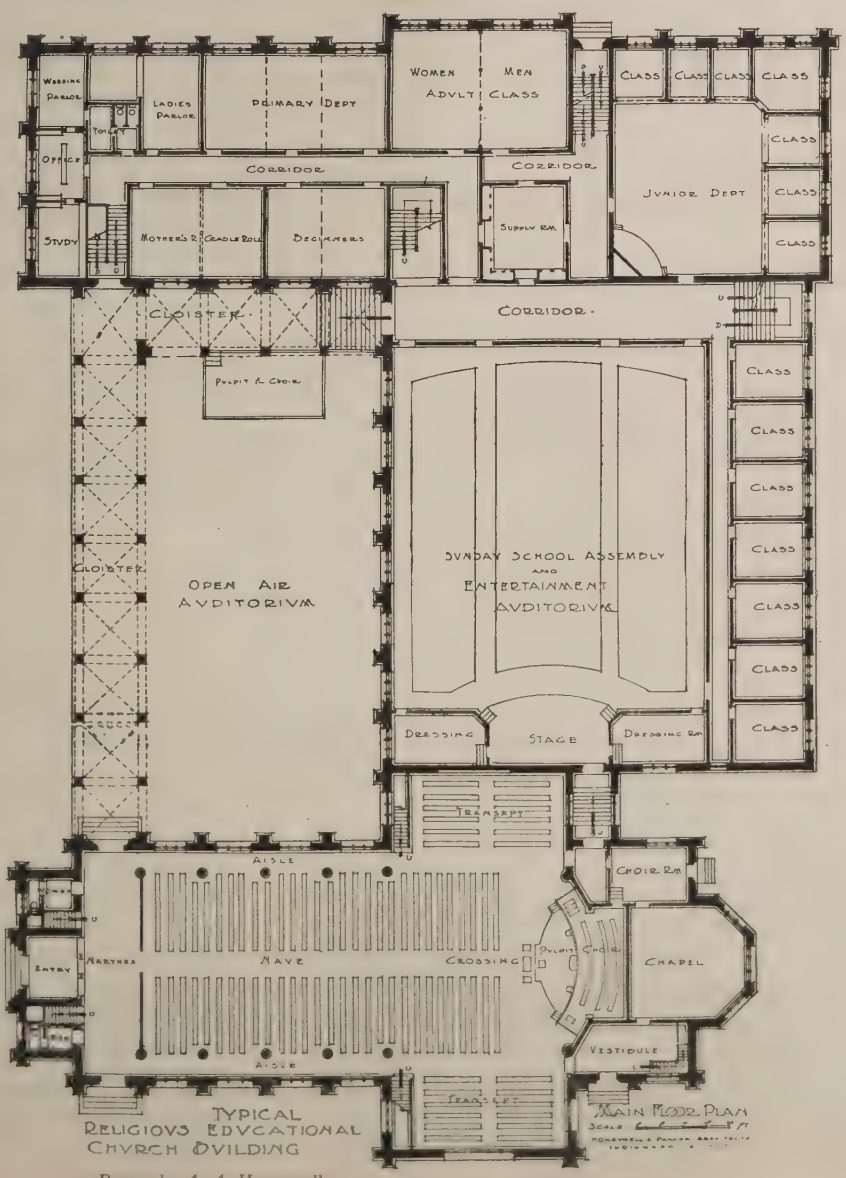
By A. A. HONEYWELL, A. I. A.

There is growing up within the church an activity sufficiently powerful to change the very form of building which we erect for the worship and service of God. Mr. Honeywell, an architect of Indianapolis, has demonstrated his ability to help interpret religious education with brick and mortar and stone.

JESUS spent three years in religiously educating His disciples. Sometimes on the mountain side He gathered them about Him; sometimes in the synagogue they heard Him expound the scripture. Almost daily they witnessed in His acts of mercy, the doing of the splendid things He taught them. Occasionally they were intrusted with similar missions, (sometimes failing), and in this intensive educational process they grew to such capacity that they became the world's great teachers and now occupy thrones of power and influence.

Today the disciples are not a few who can personally go about with their Teacher, but they are a great multitude and are found in every city, town and rural community of our land. The problem of their education is therefore one of magnitude, and the providing of suitable educational buildings, fully equipped, is a spiritual necessity.

The school building program for secular education is taxing the resources of our nation and it cannot therefore be expected that Religious Educational buildings can be provided without painstaking preparation and generous giving. The really important matter is to fully study the situation and set ourselves to the task of furnishing suitable buildings without which the highest results cannot be achieved. As in secular education, attention is given to physical development, intellectual training and occupational preparation, so real religious education must include proper training in physical, intellectual, spiritual and service activities.



—Drawn by A. A. Honeywell.

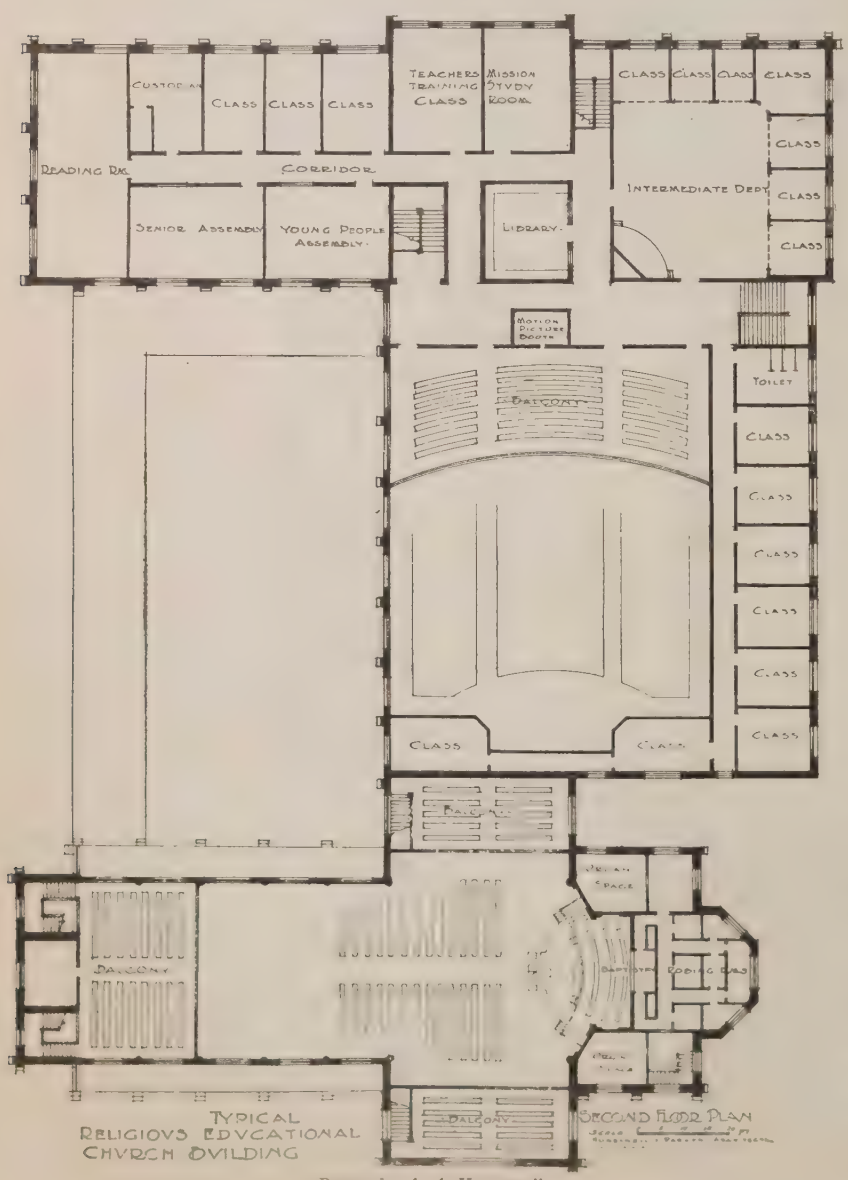
Physical training can be and should be religious. To this end the church should make provisions for such. The gymnasium becomes a valuable religious agency if properly supervised. Playing space should be 40-x60 feet or more with a ceiling height of 14 feet or more. Showers in connection are indispensable. Attention is drawn to the cuts accompanying this article. This gymnasium is larger, being 60x-88 with 16 ft. ceiling. The kitchen adjoins and the gymnasium floor will serve also as a dining hall when occasions require. Bowling alleys require length. Two alleys require 11 feet width and 83 feet length. The game room can be of any size, depending on equipment.

With such a building, it remains for the church to utilize it so as to make it contributory to the ends sought. Recreational rooms will not function religiously without suitable supervision and constructive direction.

For religious teaching a well equipped and departmental Sunday school building becomes an increasingly valuable agency. The accompanying cuts were specially made to illustrate such a building. Here provision is made for all ages from cradle roll to adult classes. The cradle roll is located on the main floor and adjoining the mothers' room. The room should be specially equipped for this purpose. The beginners' department is adjoining but not connected with the cradle roll. The class circle method of teaching makes separate rooms of no value but in large departments it might be advisable to divide into two sections by means of movable partitions. The wall tinting and decorations are very important items.

The primary department, also on the main floor, does not show separate class rooms, but permits of easy separation into three sections, allowing each year to gather by itself during the study period. Class tables are suggested for each section so placed that the center of the room is left for the assembly periods. Careful attention to the decorating of the department is also very important. Wraps can be probably best cared for within each section by means of suitable cloak racks. Built-in blackboards and cabinets are desirable. Substantial chairs of standard kindergarten sizes should be provided for pupils. Cork carpet makes a good floor covering if cemented to floor.

The junior age presents a different situation. Separate class rooms are a necessity for best work. This is the restless age and separation into small classes is very important. The plan shown provides a good assembly facing a corner platform with separate class rooms in the rear. The separating walls are plaster but the opening in front requires some type of movable partition, preferably of the lighter types which can be easily and noiselessly opened. Chairs should be fourteen and sixteen inches in height. Class tables in the recitation rooms are desirable.



—Drawn by A. A. Honeywell.

In like manner, separate assembly rooms with class rooms for recitation are exceedingly important for intermediate, senior and young people's departments. For senior and young people's departments the assembly rooms should resemble as much as possible the auditorium used for worship, and the atmosphere of worship should be provided by the departmental organization. Class rooms should be equipped with blackboards and cabinets. Wraps can be left in corridors or taken care of in departments.

The adult department usually divided into men's and women's classes could well meet in adjoining rooms which, by being thrown together would make an assembly without moving. Adults don't like to move about more than necessary. The general assembly for all departments is considered necessary by many and superfluous by others, but if used should be equipped also for entertainments. To this end a stage with dressing rooms is provided in the plan shown. Also a motion picture booth in the gallery. This relieves the gymnasium of all such gatherings and enables the church to provide wholesome entertainment, with or without the religious instruction element.

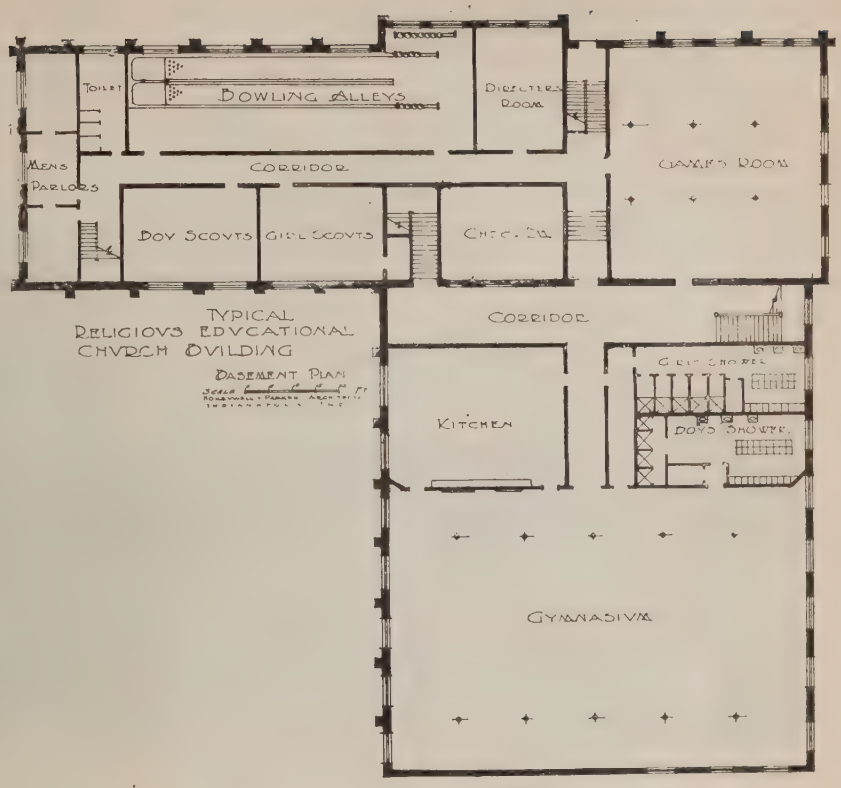
The modern education building

would not be complete without provision made for class work of a special nature such as Mission Study classes, Teacher Training classes and others. Not all class rooms should be connected to department assembly as schools usually expand unsystematically and extra class rooms should be provided to take care of such a situation.

In our opinion religious education is not completed in the Sunday school but the church service makes an all important contribution. To this end the church auditorium should not only be separate from the Sunday school but different in its character. It should, if possible, be built on lines proven to be "churchly" and where the architectural treatment can produce that feeling of reverence so essential to true worship.

The plan shown follows the cathedral arrangements of Europe without those elements which make them unsuited for American uses. The vaultings are kept within safe acoustical heights and the chancel adapted to evangelical Christian uses. In this plan the baptistry is above the choir and in the center, being entered from the floor above. It does not seem wise to follow choir arrangements in Episcopal churches for churches which do not follow its type of ritual, nor should the pulpit be given a side position as if it were of minor importance. With such an equipment and managed by wise religious leaders there can be little question but that results will follow commensurate with the efforts put forth.

The court inside the cloister provides a splendid space for an open air auditorium during the hot summer evenings. With such a convenience, services might profitably be continued through the summer.



Drawn by A. A. Honeywell.

The plan shown is large and costly and it may be dismissed by many as impossible; but it can at least serve as a type and ideal. However, many churches can build such buildings if they have the vision and are willing to build in units where they cannot build all at one time. In the hope that it may prove an inspiration to better church planning and that there may be an increased appreciation of the necessity of providing suitable buildings adapted to present day needs, the foregoing is commended to your careful consideration.

Indianapolis, Indiana.

The California Christian Home

By JACK R. ROUNTREE

FROM the veranda of the Massie Home, high up on the hill overlooking the city of Long Beach, California, you can raise your eyes from scanning the sea of roofs and gaze upon the wonderfully beautiful Pacific. And the eye can see the calm bosom of the ocean reaching up to be kissed by the sky, as its rich blue melts into the azure of the heavens. I wonder if the aged folk, who are privileged to live in the Home and spend the sunset days of their lives in quiet peace and contentment, do not look to the far off skyline and beyond and feel within their breasts that

For tho' from out our bourne of time and place,
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

Indeed no more ideal spot on this earth could have been selected on which to place a retreat where the aged saints who have spent their four score and ten years' pilgrimage may sojourn for a little, awaiting the "sunset and evening star." Here, too, loving friends minister to them and see that the beauty of the landscape and the incomparably salubrious climate of

California, with the wealth of nature's greenery about, shall all contribute the fullest of their blessings to these children of God.

It was back yonder in 1916, when L. J. Massie, a wealthy merchant of Texas, while dwelling in Long Beach, conceived the idea of founding an orphanage there. Being a man of action, without further ado he bought a house and an acre and a quarter of land, overlooking the city, on Signal Hill, then the northern border of Long Beach, and decreed that it should be a place for orphan children. But the best laid plans of mortals often run askew, and what was intended for youngsters was made a Home for the aged, by grace of the peculiar laws of California concerning orphanages, and the further fact that the children are well provided for, while comparatively little provision is made for old people. Being of a benevolent turn of mind, Mr. Massie, who was himself an orphan, thought that perhaps to provide a home for those who are "orphaned" by the passing years and have none to care for them in their later life, might be as benevolent an act as one could perform in the name of the Lord.

—Sent by J. R. Rountree.

The Massie Home, Long Beach, California

F. M. Rogers, who was then state secretary, and his wife were called into consultation, as was also J. H. Mohorter, secretary of the National Benevolent Association, and they perfected plans for converting the property purchased by Mr. Massie into a California Home for old folk. Mrs. Rogers entered into the plans with enthusiasm and a rare genius for enlisting cooperation and, through her active leadership, it was opened and has been the pronounced success that it today is. For a while it continued as a state institution but latterly was made a cooperating work of the National Benevolent Association, through the kind efforts of Mr. Mohorter. Its ministrations, however, have been largely confined to California and Arizona.

Was there need for such a home? Ask Sister Mary Wassom and Sister Ella Reeder, who have been inmates of the Home since its opening in May, 1916. Ask the other dear old people who are there. Words fail them, tears come into their eyes, and the tenderest of looks steal over their faces when you ask them: "What does the Home mean to you?" "It means everything"—everything—aye and indeed it does. It means home—homes for those who by the strange vicissitudes of time have been rendered homeless. For some it means a Christian home instead of the county poor farm. And, we speak it with shame for our own parsimony, there are in many of the county poor farms, fine souls who deserve the comforts of a real home. But for them there is no room and they are left to become public charges in the days when they are entitled to the best that the church has to offer.

Sometimes we are not kind in our treatment of the aged. The aggressiveness of youth renders him thoughtless and impatient with the aged. But the achievements of middle life cause us to forget the possible tomorrow as we selfishly enjoy today, and we are not patient with those who have grown weary in the struggle. We say of age, they are petulant and childish and hard to get along with. Why not? Are they not very, very conscious of having "fought the good fight and finished the course?" And now with strength dissipated and vitality gone, no longer able to bear the weapons of warfare, they must be shoved aside into some unobtrusive place to await "Twilight and evening bell, and after that the dark." Perhaps we shall some day became petulant and childish, as we live in a world of dreams, impotent and helpless. When will society ever pay its debt to those who have blazed the trails upon which the able bodied now move forward?

But we were speaking of the Massie Home, now known as the California Christian Home, since its becoming of national importance. Let it be said at the outset that its accommodations are taxed to the limit and many have been turned away during the past year, not because their cause was lacking in merit, but the capacity of the Home forbade.

The Home is a large dwelling house with a small four room annex and the customary outhouses incident to a prosperous rancher of the past decade. There are eight bed rooms in the house with bath, dining room, kitchen and living room. The bed rooms are necessarily small, but comfortably furnished and equipped, thanks to the generosity of the people of California and Arizona. Modern sanitary conveniences are provided and every-

thing is as comfortable as possible for a house of that type. The setting is—or was before oil was struck upon the hill—just as near perfect as one could wish on this earth. And there is a garden where vegetables of every description are raised to provide sufficient for the table, while a couple of cows and many chickens and rabbits provide milk, eggs and meat sufficient for their every wish. Physically, the Home ministers most efficiently.

What of the spirit? Here it excels. Never have I beheld as many aged saints mellowed by the hand of time and softened by the tenderness of abiding love, so ideally suited and living together. The atmosphere is Christian in all that the term implies. These folk are living in the conscious presence of God who has never failed them, and they enjoy the fellowship of Christ and of each other in daily intercourse. Kindliness and sweetness, yes and patience too, have their opportunities for expression and they are continually manifested by all. They have learned the meaning of sacrifice and how to bear and forbear; they know that the Christian must bear the other's burden along with his own, and so they live and their lives are blessed.

Right here one might come out and confess that no little credit for the splendid functioning of the Home is due to the kindliness of the administrative officers, who through these years have been taxed with its oversight, and in the present day to Mrs. L. M. Johns, the superintendent, who is tenderly patient and deeply spiritual in all her contact with the old folk, and who is sleepless in her vigilant care for their physical necessities. By training, an expert nurse, she brings intelligent skill to bear in diet and caring for them when sick. It is touching to see how they lean upon her and look to her for everything. If ever love lived, it lives among them in the service of Mrs. Johns. She is the sixth superintendent and it is to be hoped that she will be there for life.

The Home is administered by a board elected by the annual convention of the Christian churches of Southern California, the members that live in Long Beach comprising the executive committee of the board. L. J. Massie, whose home is in Glendale, has been an active and enthusiastic member throughout. W. J. Morrison, at present president of the board, H. L. Pillsbury and Mrs. Annie S. Castlebury, secretary of the committee of admissions, have cooperated with Mrs. F. M. Rogers, field agent and secretary, to make the home function in a most efficient manner.

The two strong Christian churches of Long Beach, the First Church, George P. Taubman, minister, and East Side, J. R. Rountree, minister, are continually, through their various societies and organizations, doing something to make happy these saints of God. There are committees in the churches to cooperate and work in the interest of the Home, and frequent gatherings are had providing entertainment and religious service for them. And they in turn have their membership in one or the other of the churches and attend services regularly each Sunday morning, the Home bus taking them to the churches and then bringing them home again. Oppor-

—Sent by J. R. Rountree. **In the Dining Room of the Old People's Home, Long Beach, California**

tunity is given them to attend the missionary societies and other entertainments. Wednesday evenings they have their own prayer meetings. Can you imagine what a benediction it must be to attend a prayer service of those who expect tomorrow to be with Jesus?

There have been twenty-one admitted to the Home and of this number, five have been promoted to the Home above. One was sent to the psychopathic ward of the county hospital. At present there are fifteen, fourteen women and one man, and this is all that the present quarters can accommodate. In admitting these, great care had to be exercised and here the admission committee showed rare judgment for, for every one admitted, several had to be turned down and only the most needy and worthy could be received. But what of those that must have been rejected for lack of room!

The newly elected board will be taxed with grave responsibilities during the coming year, for the oil industry is making the Home unendurable and forcing the necessity of making immediate and definite arrangements to care for these folk. A committee of survey, independent of the Home board, has been appointed by the state convention and is making a canvass of the territory to determine location, while disposition of the present plant is under consideration. And expansion must be provided in the new arrangements for the Home has proven its serviceable and practical utility, and the people of California have been made aware of their obligation.

But the problems that face the Home, urgent and insistent, are no longer local. They have become national in their scope. Here in the finest climate in the world, with every advantage and convenience for the comfort and health of the aged, is the place to found and establish a Home of national scope, where may be privileged to spend their closing days, aged saints from every state in the Union. Nowhere can more perfect conditions be found in which to build such a permanent institution. With the nucleus already provided and the people of the Southwest vitally interested there is afforded an opportunity that should not be neglected another day. Within a radius of less than a hundred miles from Long Beach there are sites in abundance on which to locate a Home, in this country, where age is enabled to renew its youth and continue to live and bless.

Some day you and I may grow old. Suppose that changing fortune should deprive us, in those later years, of home and intimate friends. What if we have failed in the day of our opportunity to provide for those who just precede us along the shores of time! What then?

A Call to Prayer and Effort

For the Limitation of Armament and World Peace

IN the confident belief that the peace of the world is the will of God; convinced beyond question that the greatest immediate issue before the nations of the world is whether the future is to be black with the horrors of war or radiant with the blessings of permanent peace; possessed with a profound feeling that the Conference for Limitation of Armament to be opened in Washington on November 11, 1921, involves the most tremendous issues for the weal or woe of mankind that have ever been considered in any parliament of nations; and impressed with the fact that upon America, our own country, rests the greatest and gravest responsibility for the salutary outcome of this Conference; and firm in the belief that only as the spirit of the Prince of Peace shall pervade every session of the Conference and inspire every decision shall it be saved from becoming a dismal, disastrous failure, and that, if guided by His beneficent spirit, it shall usher in that new day proclaimed by the angels when they sang "Peace on earth among men of good will"; we most urgently appeal to the churches of Christ everywhere to face this supreme hour and issue in the spirit of the deepest humility and of the most earnest intercession.

We issue this call because we believe that in this Conference not only is the peace of the world involved, but the lives of countless thousands of our fellow men and the fortune of the Kingdom of our Lord for generations to come, and because we sincerely believe that "the effectual fervent prayer of the righteous man availeth much." This is a time when every disciple of Christ should claim His promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

We should pray that the delegates of the Conference may assemble not only with a willingness to lay down the weapons of warfare, but with the sincere desire to cultivate the spirit of good will; that the peace sought shall not be the peace of diplomacy nor of politics, but the peace of universal brotherhood; that America, through her representatives, may serve the cause of universal peace as nobly and sacrificially as she served the cause of world democracy; that the spirit of Christ may pervade the atmosphere of the Conference chamber, and that His principles and ideals may be the final authority in every decision and action.

No such challenge and opportunity have ever come to the church of Christ. We respectfully urge upon the churches everywhere immediate and continuous action until the close of the Conference for Limitation of Armament.

Indications point to the existence of a tremendous nation-wide sentiment in favor of a real reduction in armament. We must make this sentiment so insistent that the politicians will realize its strength and none dare to seek to influence the Conference for selfish purposes. They must be so impressed with its strength that they will be willing to go as far as is humanly possible in bringing about the mutual reduction of armament among the nations of the world. The fate of the world hangs upon this Conference. The issues are universal and eternal. Shall the will of God prevail? Yes, if the people of God unite through faith and prayer in focusing the resources of heaven upon the Conference.

Officers' Council, United Christian Missionary Society.

"And They Journeyed Toward the Sun-rising"

By MARION LAWRANCE

Marion Lawrance is the greatest Sunday school apostle of his generation. The International Sunday School Association, with its auxiliary state, provincial, city and county associations, owes its existence largely to the energy and organizing ability of this man.

Marion Lawrance

THIS was said of the Israelites upon their long march to the promised land. They could not always see the sun, but they were facing the sun just the same. There were clouds that interfered many times—clouds of doubt and uncertainty.

The Sunday school forces of North America are facing the sunrise. As is often the case, one may face the sun and not see the sun. There are those engaged in Sunday school work now that have that sensation. There are clouds that interfere, but still we are facing the sunrise. It is oftentimes said that the darkest hour of the night is just before the day. It may be so in the Sunday school history that is now in the making, but still let us keep ever in mind that we are facing the sunrise, and the day is sure to dawn, indeed it has dawned, and the rays of its glory are already in the heavens.

Interdenominational Sunday school work is having a new birth in America. The two great organizations that have been going forward side by side, the Sunday School Council of Evangelical Denominations and the International Sunday School Association, have been divinely led, as we believe, to adopt some of the methods that business men have found so successful, namely uniting the forces, and thus strengthening the work.

It has been most refreshing to observe how generally the denominations have entered into the plans for the joint agreement between the two Associations. Nor is it easy for the International forces to yield that freedom of action which they have enjoyed throughout their history, but we believe, indeed we feel quite certain, that under the blessing of God we are coming out into a large place, and that the Sunday school forces of America are facing the sun-rising. "The rising tide lifts all ships," is a true saying, and the incoming tide of Sunday school interest brought about by the united forces of America will lift all Sunday schools no matter what their attitude or allegiance.

It is a time to be patient; it is a time to prefer one another in honor; it is a time to look for the ultimate good and not for the present expediency. The proposed merger which is now well started on its way toward completion is the rainbow of promise for the future development of the Sunday school as it is to be. The Sunday school of the past is past, and yet the best of the past will abide and continue into the future. We are coming increasingly to look upon the Sunday school as the church engaged in its principal activity of education. In the program of religious education, the entire church in all of its departments should be represented, and yet the Sunday school should have the more prominent place as the leading educational function of the church. It is a time for prayer and for pressing forward. We believe the next twelve months will witness a great advance toward the complete coalition, so far as cooperative Sunday school work is concerned, of all the Sunday school forces of the continent, and when this is done, backed by the right spirit of brotherly love, persevering work and earnest prayer, the brightest days for the Sunday school, for the church and for the Kingdom of God, are just before us.

The coming great International Convention, to be held in Kansas City, June 21-27, 1922, should be a jubilee convention, and mark the crystallizing of the plans now in the making, and witness the ushering in of the great, glad day we are all looking for in connection with the Sunday school work of the continent.

A Plea for Settings

By E. K. HIGDON

"DR. WATTS' statement that little birds in their nests agree, like so many others intended to form the infant mind, is very far from being true." I remember that much of the grammar which I agonized over as a boy in the North Star School, Pigeon Grove Township, Iroquois County, Illinois. I do not recall the name of the person who was taking the doctor to task for nature-faking in the interest of the kindergarten nor did I then understand what he meant by it. But I know now. I know because I have recently read two short stories "set" in the Philippines and published in Sunday school papers for boys and girls. The writers were either as ignorant or as careless of Philippine geography, topography, agriculture, transportation and peoples as Dr. Watts was accused of being about ornithology. If the infant mind, or the adult mind either—I know of grown-ups who read the Sunday school papers—is formed by these stories set in the Philippines, it will be rather seriously deformed. A man asked me a few years ago, if we could go all the way to the Philippines by rail!

This is a plea for settings. If the stories do not set well where they are put, let's re-set them. Perhaps they will then hatch out a brood of more accurate ideas.

In one of the stories an American pearl-fisher and his wife live in Zamboanga. So far, well and good. Zamboanga is a very attractive city. General Pershing once made his home there. I'd like to live there myself. It is great fun to watch the native divers spring out of their small boats like a flash and follow a coin which has been tossed into the transparent water, follow it down and down, five, ten, twenty, even thirty feet, until they catch it and bring it triumphantly to the surface. There are no more beautiful drives in the entire archipelago than the boulevard—palm-bordered, well-built, home-like houses nestling along its course, beautified by roses, orchids, cadena de amor, and vari-colored foliage plants—which leads from the city to the penal colony ten or fifteen miles out along the seashore. The Americans of the story show good taste in choosing Zamboanga for their home.

But the difficulty comes when the husband has a birthday and his wife runs into Manila, does the necessary shopping and returns the same day. In the words of the poet, "And Manila 500 miles away!" How did she do it? By doing violence to the poor setting. We were four days by steamer from Zamboanga to Manila—four days when both passengers and food had their ups and downs—and it would have taken us a week longer to make the round trip. Our story writer has shoved the islands up together until they can be put under a cocked hat. An infant mind, more or less formed by this story, will grow up some day and decide to be a missionary—in China or in India. Surely not in such a small country that the pearl-fisher's wife can make the round trip two-thirds the length of it in a day. And in that day when that infant mind has matured, the secretaries of the foreign missionary societies will continue to write as one recently wrote: "It is harder to secure candidates for the Philippines than for any other field we have."

In the other story, a young American, employed in a Manila factory, is given a few days vacation to carry a sum of money to a man north of the city, to visit his uncle, and to celebrate the Fourth. His leave begins on the second of July. The ticket agent at Manila must have been surprised when this bright young fellow shoved his money through the window and said, "One first class ticket to Benguet, please;" as surprised as a Cincinnati ticket seller would be if someone asked for a ticket to Texas. For, be it known, that Benguet is the name of a province. There is a town named Benguet but the railroad got tired and sat down a hundred miles before it reached that place. In the heat and excitement of an old-fashioned, unsafe and insane Fourth of July celebration, a man might have demanded a ticket to California or Utah. He might even have

Where the Missionaries Spend Their Rest Periods; Baguio, up in the Mountains, in the Philippine Islands

cursed loudly or wept bitterly when he did not get it. But two whole days before the anniversary of our independence, our young friend, Gene Farris by name, would hardly be in such a fix even in the wild and woolly East. So we conclude that he would have gone to Baguio, truly grateful for a little of the shade of the "mighty jungle" which is in his story but entirely missing from his route. When he alights at the station to deliver the three thousand dollars to his friend, he is so like his little brown brothers in complexion that it must be difficult

—*Sent by Frank V. Stipp.*

Some Contrasts in the Philippines

To the left, a native Filipino, who earns his living by carrying heavy loads: In the center, a group of trained native Filipina nurses with the daughter of one of the missionaries: To the right a native village, nestling between the hills, with terraced rice fields in the foreground.

the capital of Benguet, if the story writer had let him have his way.

He is doomed to some disappointment, however, when dressed in "his best linen suit," he steps up to the window and trys to buy a railroad ticket to Baguio. For that city is twenty-five miles distant from any railroad station, twenty-five miles east and one mile straight up. It lies up in the mountains at an altitude of more than 5,000 feet. Gene will have to go by auto a three-hour climb from the place where he gets off the train. With this knowledge he gets aboard and is soon pulling out of the station. But he has before him a much longer, harder, dirtier trip than the story writer pictures. If he is the only passenger in the compartment, he can stretch out on either of the two long seats and rest or sleep. But what a sight he and "his best linen suit" will be by the time he has finished his eight-hour ride! It is the beginning of the wet season, but the train runs through the lowlands all the way, and unless it has recently rained, the dust from the roads and the fields will vie with the dirt and cinders from the engine for the chief places in his hair and ears, his coat and pantaloons. Gene would be for the Moro outlaws to recognize him as an "Americano!"

And what about these Moro outlaws? What are they doing here 500 or 600 miles away from home? They belong a week's journey to the south on the islands of Sulu and Mindanao. Self-respecting Moro outlaws of the present day ply their trade in their native haunts. These poor fellows are suffering from a dislocated "setting." Or perhaps they journeyed northward all this distance to transport a "plantation" to Benguet. Maybe Gene's uncle Frank hired them to do it. For Mindanao is the place where plantations flourish, where there are broad expanses of fertile land, a thousand, two thousand, ten thousand acres at a stretch. But most of the farms of Benguet stand on edge and the only things you can raise extensively there are stone bruises.

We are glad that Gene captured the outlaws. However, we fear that if he awaited "the arrival of two officers from Benguet by special engine," he is still standing guard. He has "earned a two weeks' vacation and a promotion as well" long before this. Poor fellow, he needs to be re-set.

Our Obligation to the Teachers and the Taught

By C. E. LEMMON

An address given at the Winona Convention, presenting the work of the Department of Religious Education

—Sent by C. G. Aldrich.

Saluting Old Glory

Eleven different nationalities were represented in the Daily Vacation Bible School at Mather, Pennsylvania.

THE functions of the church are often fogged in a cloud of modern phrases. Especially is this true in the field of religious education. Such words as "pedagogy" and "psychology" and "curriculum" were of course foreign to the lips of Jesus. They are necessary to the class room and the training school but from the convention platform they make us dull of hearing. We need for the moment to forget the language of the schools and in the simple terms of the Master think of our obligations as a brotherhood to the teacher and the taught; to see if we cannot with Him find ourselves anxious about the whitened harvest, compassionate toward the half taught multitudes, and prayerful over the untrained workers.

When we do this we will find that, as a people, we have paid scant honor to certain constituencies in the field of teaching.

I.

In the first place, let us measure our obligations to the teacher. The greatest force of the Disciples of Christ for producing the Kingdom of our Lord is not necessarily the three hundred consecrated missionaries in heathen lands, nor the five thousand faithful preachers of our pulpits, nor the able administrators of our societies, but the greatest force of the Disciples is that loyal army of more than 50,000 unpaid teachers in our Bible schools. Upon the faithful discharge of their duties rests the future of our people. If because of a lack of training they image upon the minds of our children a cruel God or a weak Christ; if they implant in plastic hearts unworthy ideals of duty or liberality or loyalty, it puts our whole movement upon the rocks and wrecks our testimony before the world.

And yet in our conventions where vital interests are considered these teachers are well-nigh forgotten. Our missionaries are introduced and heard with proper joy, our preachers are listened to with at least a polite tolerance, but our Sunday school teachers —we do not even try them for heresy!

Four things at least, we owe these unpaid workers of the Kingdom.

First; we owe them equipment. Despite great advances in buildings for our Bible schools by far the majority of our workers have less material equipment for their tasks than Garfield had for teaching his backwoods country school. Tens of thousands of them meet their classes without a room or a table or even a blackboard.

Second; we owe them teaching material. It is not to disavow the merit of much of our present material to say that Sunday school literature should not be printed to perpetuate an outworn dogma, nor to meet the mechanical standards of an ecclesiastical program, nor to fatten the dividends of a publishing house, nor to penalize a private publisher for the general good. If our literature is to be adequate for its holy mission it must be written in an atmosphere of freedom. Men chained to desks, charged with raising offerings, or bound to an intolerant constituency cannot do it. We should commandeer and subsidize the best talent of our whole brotherhood that they might give their entire time freely and unhampered to the preparation of an adequate teach-

ing material for our teachers. Material so prepared should be published in a like spirit of freedom, backed when necessary, by the liberal fund of a brotherhood that believes that the best is none too good for these faithful workers of the church.

Third; we owe our teachers supervision. To send these workers unpaid, often untrained and ill-prepared, to the most important task of the church without an advisor or helper is but little less than folly. There are hundreds of our schools that have not been visited or inspected by a trained educator for years. Literally thousands of our teachers have never had their classes visited by an expert in the field of religious education. They have gone as free lances, Sunday after Sunday, year after year, "blind leaders of the blind." The public schools with a paid and trained teaching force have one supervisor to every group of eighty-two teachers. In the church school there is one expert supervisor to 2,716 teachers. We can never get competent work from a volunteer teaching force until we put behind them the sustaining hand and guiding spirit of expert supervision.

And this cannot be done by the minister, especially in the larger churches, except at the expense of his work as pastor and preacher.

To do the task of supervision requires a much larger field force than we now sustain. Is it too much to say that there should be a trained field-worker for each group of not more than fifty schools? To meet this minimum need alone for our more than 8,000 schools would require a staff of more than four hundred field workers.

But this is not enough. In the larger churches with a bigger teaching force and greater resources there should be a trained director of religious education. So far this office is quite generally recognized and almost universally ignored. In the state of Nebraska, which I venture to say is not the least progressive in this regard, with 184 churches there is but one paid director of religious education. Not one per cent of the churches of our brotherhood have as yet employed such a worker on the local staff. In the church where the Disciples were first called Christians the preacher journeyed to a far off city to procure a man competent to direct the teaching activities of the congregation, and it was not long before Paul, the teacher, was dominant over Barnabas, the preacher.

It is natural then that the Department of Religious Education should stress in its report the importance of the endowment of chairs in our colleges for the training of this staff of supervisors. We have a College of Missions for our missionaries, seminaries for our preachers but only here and there a department for the training of experts in the work of the church school.

Fourth; the supreme debt we owe our teachers is to give them training. We have failed to dignify the office of teacher and to dignify the office is to insist upon a high standard of preparation. Up to the present time teacher training has been a spasmodic and desultory thing. Rarely is there a school with a full corps of trained teachers. To make teacher training worth while it must be made mandatory and with adequate supervision this can be made possible.

II.

In the second place, we should measure our obligation to the pupil. There are at least three quarters of a million children and youth in our own church schools. Even though we exhaust the possibilities of the modern Sunday school movement the fact still remains that we have provided but little more than thirty minutes a week for religious teaching, twenty-four hours a year to learn the

The Young People's Conference Held June 14-22, 1921, at Hamilton College, Lexington, Kentucky

"The investment of life constitutes the greatest responsibility that comes to young men and women and, consequently, they must be led to make this investment in the light of God's will for their lives."

SPOKANE UNIVERSITY

message of the Christ. In this spiritual neglect of our childhood we share the shame of Protestant America. Is it not a fact that we can perpetrate a crisis in our brotherhood over the bare suspicion of the heterodoxy of a half paid college professor or a far off missionary, and at the same time face with complacency this greater heresy of our neglected childhood? Untaught in the home, secularized by the schools, commercialized by society, entertained by the movies, informed by the yellow journal, and instructed less than an hour a week by the church, is it any wonder that the children so often forget the faith of the fathers?

In correcting this great error of the modern church it is natural that our leaders should turn first of all to the summer vacation period. At the close of school each spring millions of children are turned out upon the streets and farms without a summer program. Here is the church's opportunity. By the simple device of a Vacation Church School, meeting five days in the week, for six weeks, we can more than double the time now given for religious instruction. Our Baptist brethren, realizing this opportunity, employ a secretary who gives all of his time to the promotion of these Vacation Bible Schools among Baptist churches. Their department of religious education likewise agrees to subsidize liberally every church that will open such a school. Who can gainsay the wisdom of this policy? It seems to be the most feasible plan for increasing the effectiveness of the church's teaching program. Why not a Vacation Church School in every community where we have an active congregation?

A harder task is the introduction of week day religious teaching in coordination with the public schools. The schools elect sewing and cooking and manual training, and all of the industrial arts. Is there any fundamental reason why they should bar religion? The fact that it is not generally taught and is fraught with much difficulty is no argument against the attempt. Such experiments as the one being tried at Gary, Indiana, prove that it is possible and the testimony of all observers declare that it is desirable.

III.

But in this work of religious education our field is America and we must measure our obligation in terms of the commonwealth. In spite of the triumphs of commerce and science and education there has never been a time when thinking people viewed American life with more concern than today. On the surface is crime, riot, divorce, frivolity, extravagance and moral bankruptcy. Beneath the surface, at the heart of our nation's life, are conditions in the social order that do violence to the Christian law of human brotherhood and constitute our most baffling problems.

There is a half-pagan industrial order, based upon the selfish law of private greed, ostensibly designed to draw men together in mutual interest but actually driving

—Sent by A. O. Kuhn.

Happily Learning by Doing

The Small Children's Class in one of the Daily Vacation Bible Schools, Denver, Colorado.

—Sent by A. O. Kuhn.

"Five Weeks of Fun" in One of the Daily Vacation Bible Schools, Denver, Colorado

them into hostile groups, with only here and there an impulse toward generosity and justice. It is an industrial order that last year produced fifty billions of added wealth and this year leaves five millions unemployed to face a cold and hungry winter. Capitalism is breaking down, socialism seems to be discredited, and we face the future without even the doubtful solace of an economic theory.

There is a race problem difficult without precedent in human history. Thirty years ago President Cleveland said it was the one problem for which he saw no possible solution and today it seems even more complex.

There are the foreign born, millions of them, alien in spirit, ignorant because we have chosen to keep them ignorant, a potential asset but as they are, a dangerous menace.

And as we face these questions we must admit that we have lost faith in the saving power of once trusted forces. We know that commerce cannot save, that science cannot preserve, that economics cannot point the way, and that politicians seem only to bungle in their half-pagan world.

In view of all of this it is not a mere pious assertion to say that if our social order is to be regenerated and the salvation of our nation assured it is not to be accomplished alone by the wisdom of men but by the power of God. This is what Babson means in his now famous statement that "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus." The supreme demand upon the church is that we shall so plant the ideals of our religion in the hearts of coming generations that they will test every social action and seek to solve every national problem by the inspiring ethic of the living Christ.

If the Disciples of Christ are to meet their obligations in the field of teaching they must have patience. A program of education is not builded in a day. The processes of the teacher are slow and gradual. There is not the stir of a Pentecost but rather the slow workings of an apostolic school. It requires patience, and patience is not always the virtue of the masses.

It will require tolerance. The task of religious education is not ours alone. It rests heavily upon the shoulders of Protestants everywhere. We must work with others, hand in hand, heart to heart, without reservation or equivocation. Our testimony should be for unity and mutual effort.

It will require life. Men and women like the Master must be willing to waive the plaudits of the multitudes to engage in the simple and humble work of teaching. Lives must be given studiously and sacrificially to the church's school.

It will require money. The program cannot be sustained on the pennies of the children or the nickels of the youth. Larger sums must be consecrated not for memorials written "in tables of stone, but in tables that are hearts of flesh."

Behind it all is the conviction that "the church that cannot save its own children can never save the world."

Hastings, Nebraska.

The Mem Sahibs

By BERT WILSON

One of the chapters from Mr. Wilson's new book, "In the Land of the Salaam." O. J. Grainger, one of the India missionaries writes: "For one absolutely new to the country and without an understanding of the language, Mr. Wilson has grasped in a wonderful way, the situation we have to meet. This book will be of great help to the churches here in America, and will help the missionaries as well." Price $1.35, United Christian Missionary Society.

I.

I HAVE not yet seen a statement in missionary literature bearing on the subject of the married women missionaries. These missionaries in India are known as the Mem Sahibs. Their influence is great and their work is as important as that of any other worker, although sometimes that may not seem apparent to the casual observer. My *topi* is off to every Mem Sahib in India.

—*Photograph by Bert Wilson, 1920.*

The Missionaries' Children at the Jubbulpore Convention, India

To the right is a small heathen temple, standing close by the home of Dr. Macdougall. It is contrary to the law in India to remove a temple, no matter where it may be found. It is considered most sacred.

In the first place the Mem Sahib is the manager of the home. That means more than it does in America, for she must look after two or three Indian servants, and in many cases thick-headed servants at that.

One of these is a cook, and he must be instructed how to prepare food in the good old-fashioned American way, and to do this is a task of no mean proportion. This cook is always a man and not a woman, and he has to take his instructions from a woman, not a man. From time immemorial, the man in India has looked upon woman as an inferior, and now he must listen carefully to a woman explain to him how to make coffee and toast and tea, and how to peel potatoes, and cook meat, and make doughnuts and pies. And this foreign woman continuously and everlastingly insists that the cook shall wash his hands before the preparation of every meal, that he shall keep all of the food scrupulously clean, that he scour his cooking vessels after every meal, and that he wash the dishes in clean water.

She also insists that he actually boil the drinking water, and bring it up and pour it into the large earthen water jars, and strain it through a piece of cloth before her very eyes. This is done not only one day, but 365 days of every year. The Mem Sahib sees to it that there is no neglect on this point, otherwise there would be many additional missionary graves "in the land of the salaam." If the reader should ask why the Mem Sahib does not do this work herself, the reply is that she has too much sense, for in that hot climate no white woman could last ten years who did her own cooking.

Another problem of the Mem Sahib is that of matching wits daily with the cook. This is a problem with two aspects. First, she must send the cook to the bazaar to buy the meat and vegetables. She has to keep a constant eye upon the price, otherwise the cook may be getting one price for the food and the bazaar-keeper another. She also must know that he delivers all the food he buys to her own kitchen, rather than a part of it to his. In the second place, in the preparation and serving of the meals, she must know that enough only is being prepared and served for her own family and not that of the cook also. The cook receives his regular pay and is supposed to board himself. But a cook who is onto his job will many times save enough out of the meals of the missionary to run his own family. She must keep the sugar and other such articles for the table locked up, and when it is time for a meal, get out her bunch of keys and dole out enough for the meal and then put the padlock on again. If there is any butter left, she must know it, otherwise it will be "all gone" before the next meal.

Then there is the sweeper and water carrier. He looks after the garbage cans, does the sweeping, carries the water, for in most places the water must come from a well some distance away from the bungalow. She must see to it that this individual does his work properly and keeps everything in good sanitary condition around the bathrooms.

And, if she has children, she must have a "bai,"—an Indian woman to help look after them. This is necessary if she is to do any missionary work outside the home. These "bais" must have careful instruction as to the proper care of the children. The little white babies, if they go out in the sun, must wear a *topi*, and

the growing boys and girls likewise must wear a *topi* when they go out. The children must not be allowed to drink water that is not boiled. There is a constant fear in the heart of every Mem Sahib, lest the Indian helper fail to properly care for the child, and some calamity befall it.

Another problem, which is a source of worry to the missionary mother, is the lack of white companions for her children. In most cases, they must play alone or with the Indian boys and girls. As the boys and girls grow older this is a constant source of danger. How her children may grow up into normal boys and girls without being contaminated by the vices of India, is a constant worry and strain upon the missionary mother's mind and heart.

On the other hand, every missionary child preaches a dozen sermons every day. It preaches the sermon of cleanliness, both in its person and clothing. The idea of using Ivory soap and clean water on every child every day, has never entered the Indian mother's mind since the world began. The missionary child also preaches a sermon on education, for he is taught as soon as he is able to learn, both in the home and at school. He preaches a sermon on sanitation, a sermon on health, a sermon on play, for the Indian boys and girls scarcely know how to play. In short, the missionary home and the missionary child and mother, are the teachers of a new social order, and their circle of influence widens with every passing year.

In many stations the Mem Sahib is the teacher of her own children. There are no public schools for white children and it is not wise to send them to the same schools with the Indian children. Her home is, therefore, a schoolroom, and along with her other daily tasks, she must wrestle with arithmetic, reading, writing, spelling, geography and history. She is always faced with the difficulty of getting good magazines and books for her children. There is no magazine counter or book store in the town where she lives. Most of these must come from America. And looking after the selection of the proper kind of both children's and adult magazines and books, and keeping up the subscription lists, is no small task. Many times while in India I was asked as to what was the best magazine for children from seven to ten, and also for older boys and girls. How welcome John Martin's Book and St. Nicholas are to the growing children in far away lands.

Then there is the peculiar psychological problem with which the missionary mother is constantly confronted; that is, of keeping the home with the American atmosphere about it, so that the children will grow up to be normal American boys and girls. They are American, and they must continue to be American. They can be neither English nor Indian. They are away from their American friends, from a five to an eight year period between furloughs. The missionary mother must keep enough of the American spirit and atmosphere and habits of thought about the home, that when the children return to America for furlough or for high school and college, they will fit into the life of American boys and girls without being thought "queer." Not a few missionary children have had many a heartache

—Photograph by Bert Wilson, 1920.

One of the Mem Sahibs, Dr. Thomson, with Some of Her Patients at the Dispensary, Mahoba, India

while they were becoming adjusted to the American life and ways because this point was overlooked by their parents.

II.

The home of the Mem Sahib is really the center for the Christian community where she lives; in fact, in many cases it is the center of things progressive for the whole community, for her home is established before there is a hospital, a school, a Sunday school or a church. The first idea as to what the white man is like and how he lives, comes from the Christian home. People learn early to come to the mission bungalow for advice and help when in distress. The more advanced people come to borrow books and to discuss many times, matters of politics and religion, with the missionary. People coming to a village and wanting to know how an American lives, will come to the mission bungalow as one of the places of interest. To all of these, and many more who come, the missionary home is the center of a new world. Her home, therefore, must express to all who come, both high caste and low caste, the finest and the best of what Christian civilization means, and what the Christian home should be. The Mem Sahib, therefore, and her home must always be ready for inspection nearly twenty-four hours a day, for people come early and late with their many problems and questions.

—Photograph by Bert Wilson, 1920.

The House of Prayer. Pendra Road, India

Early in the morning the Indian women gather here for prayer under the guidance of one of the Mem Sahibs.

The Mem Sahib may also be considered almost "a bird of passage" for in the hot season she must "lift up her eyes unto the hills." More than that, she must go to the hills with the children for two or three months during the terribly hot days that come annually in India. She, therefore, must really establish a new home for the time being, up in the foothills of the Himalayas. There she starts her school over again. However, in most "hill stations" there is a school for missionary children, and it is a great relief to the missionary mother to start her children to a school with their own kind. However, often she is compelled to go back to the plains and begin her work, leaving the children in boarding school for a few weeks to finish the term.

To keep the home running smoothly has a reflex influence upon the work of her husband. If he is a doctor, his hands are busy nearly sixteen hours a day, with the many calls upon his time and sympathy. If he is a school man, the constant care of the school, the supervision of the teachers and keeping the whole school up to government standards, takes all of his time. If he is an evangelist, he must make many tours with his Indian preachers, being away from home for days and sometimes weeks at a time. The Mem Sahib, therefore, who is able to look after the details of the home and keep her husband in good humor and always fit for his work, releases his energies and time in such a way that the largest amount of good may be accomplished. Not to be able to do this hinders the work in many ways. It will be seen, therefore, that she is making a constant contribution to the great work outside of her own home every day of the year.

III.

Having read thus far the reader may conclude that the Mem Sahib does no real missionary work. If she did nothing else but what has been indicated above, it would be a missionary task well worth while. However, this is not all that she does, as I can testify. In addition to all that has been mentioned, a number of the Mem Sahibs were doing the following things:

One had charge of the girls' work in her station, and looked after the supervision of the Indian teachers and all the details of the school. Another had charge of a Sunday school in a village about two miles away and every Sunday walked out to that school, across the fields, to care for her little school. She has some time also for visiting the homes of the people. Three other Mem Sahibs were medical missionaries. One looked after the dispensary and the necessary medical work at the hospital, treating from thirty to fifty patients a day with the help of her assistants.

Another carried on a dispensary on the front porch and in the front yard of her own home, from fifteen to twenty people a day coming for treatment in the morning. She also looked after a little school with two Indian women teachers under a tree in her front yard. The other traveled with her husband on evangelistic

tours and gave out medicine to the people. She is now looking after the hospital in one of our stations. Another supervised the work of the Bible women and had some time to visit the homes along with some of these Bible women and teach the people the truths of Christianity.

Still other Mem Sahibs had some time to visit among the homes of the Indian women. They also had frequent meetings in their own homes with the Christian women of the station, encouraging them in their Christian lives and teaching them the proper care of their children and their homes. Others have rendered useful service in helping the Christian young women to find Christian husbands. Many of the women go on tours with their husbands among the villages and tell Bible stories to the children and women while their husbands are preaching to the men in the village streets.

In these ways and a thousand others, the Mem Sahibs are giving a good account of themselves in "the land of the salaam." They are rendering invaluable service. They are doing a work that nobody else can do. Their contribution to the Kingdom of God is as important as that of any other worker. Their faith and hope and courage and zeal have not been surpassed by priest or prophet. They have stood up under the most difficult circumstances with as much heroism as any group of women who have ever lived. They may say with J. G. Holland:

> In the fell clutch of circumstance
> I have not winced nor cried aloud.

Many of them have grown gray in the service of India. They have grown gray working at the most difficult task in the world. Yet every one of them looks forward to the day for which they all pray, when India shall be redeemed. And, strange as it may seem, every one of them is praying that her own children shall be willing to give their lives also that India may have the more abundant life, which is to be found only in the Christian religion.

An Epistle to the Churches

By a Missionary on the Field

THOUGH the apostle Paul was the greatest missionary who ever preached the gospel of our Lord, he was not ashamed to acknowledge his dependence upon the home churches for power and inspiration. Running through his wonderful letters is a confession of great need. He would give them to understand that if the friends back in the home churches did not pray for him—and pray in dead earnest—he would fail.

By all that they held sacred, he besought them to continue in earnest intercession for him. "Now I beseech you brethren, for the Lord Jesus Christ's sake, and by the love of the spirit, that ye strive together with me in your prayer to God for me." (Romans 15:30.)

The missionary today is propped up by every possible human support. He knows that back of him there is money, organization, loyalty and yet the one thing which God himself has declared to be absolutely necessary is largely withheld from him. "Now we live," writes Paul to the brethren at Thessalonica, "if ye stand fast in the Lord." Not only did the great missionary hold the church at Thessalonica responsible for the success of his work, but for his very life.

There is much talk today about the mission churches pulling the home churches out of the ruts of spiritual lethargy. You might with as much reason talk about a babe caring for its mother. Let us not be mistaken about this point. Sometimes, as the missionary feels the awful undertow of heathenism dragging all that is holy into the ocean depths of darkness and as he sees the tide of idolatry and sin sweep in and threaten at times his own faith and character, he trembles. He is no demi-god, neither is he a fool. He knows only too well in his deepest soul that he will die and never see the desire of his heart; that the great awakening among the heathen, the ingathering of souls for which his heart bleeds can never come to pass until the church back home trims its lamp of intercession and burns out its heart to God in dead earnest for the success of the missionaries' campaign. There is no sentiment about it. It was the home-church standing its ground as one in the profound spirit of intercession that prayed Peter out of prison; that prayed the fire of the Holy Spirit down upon Paul and Barnabas; that prayed down mountains of difficulties before the flaming evangelists; that laid proud, fiendish, colossal Rome in the dust and exalted the Cross on the seven hills.

Have we come to the place where because we give so much annually to missions; because we have boards who are delegated and paid to devote their time to the supervision of our missionary program; because we have the equipment of this great century in which we live; because we have all that money can buy and genius can invent as instruments for the work; because we have grown to such proportions and have men of great parts at work for us in the heathen fields that, therefore, we can annul the order of our Lord and forego intercessory prayer?

The writer served as a chaplain in France and Germany with the American Expeditionary Forces. During the winter after the signing of the armistice the regiment with which I was stationed spent six months not far from the Rhine in a little German city. The Lutheran Church was placed at our disposal. The men were heart-hungry, sick of the world's sin and turmoil and hate. A revival broke out. Every month for six months with the exception of one week we met in this Lutheran church for prayer and song

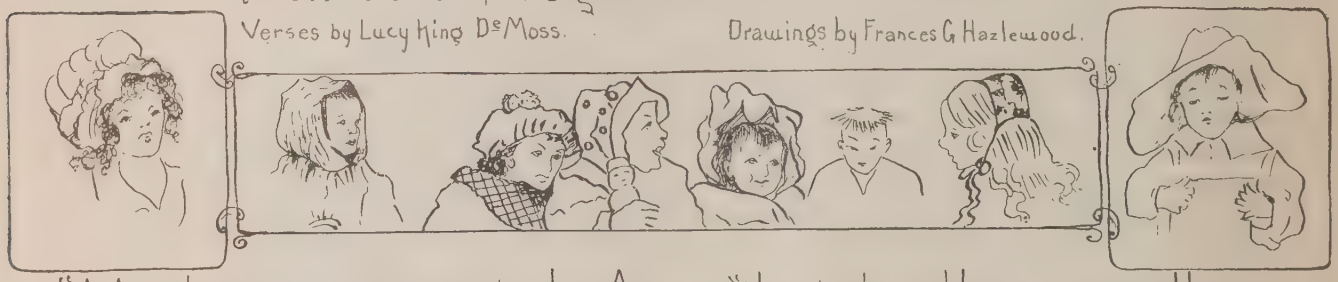
(Continued on page 34.)

Wanderland-Wonderland -

Jo-Anne and Jimmy and their pilot Tim

Visit some foreign children in America.

Verses by Lucy King DeMoss. Drawings by Frances G Hazlewood.



"Mother says," said Jo-Anne, "that it's all very well,
To be boasting to folks about where we excel,
But right now is the time to think what we may do,
To help others to find our land beautiful, too."
"It's this way," broke in Jim, "In November each year
There's a day set apart for our Sunday-schools here
To be thinking about all the children that come
From the lands far away to make this land their home."
"Now, that's fine," Tim replied, "and, say, how would it be
If we all went to visit these children, to see
How they live, what they do, where they study and play,
And be ready to tell all about it that day."
So they flew to the city and down to the place
Where the foreigners live, strange in language and face;
And the little brown children looked lonesome and sad,
And as though nothing ever could make them feel glad.

Copyright, 1921, by Lucy King DeMoss.

"O, I wish I could talk to you," Jo-Anne then said,
But the child that she spoke to just shook her dark head.
She was Russian, you see, and could not understand
The strange language of this new America land.
As they talked of their trip to their mother that night,
Jim said, "Mother, it just doesn't seem to us right
That those children who come to this country to live,
do not find people willing their friendship to give"
"They've three friends," smiled their mother, "Jim, Tim, and Jo-Anne,
Who from now on will do all they possibly can
To help teach foreign children our language and ways,
Till they love our great country, are full of its praise."

We'll be thinking about you on Sunday, November 27th.

Jimmy, Jo-Anne, and Tim

and Bible study. A group of Christian soldiers gathered about the chaplain and held on in prayer for him night after night for six months. Much of my time was spent with the sick and the dying in the hospitals, and I wish to make this assertion: I felt sometimes as Peter must have felt when they carried the sick into the street that at least his shadow might fall upon them. The power of God flowed through me in a torrent. Men at the point of death, as I came to their bed-side to pray and, as I sometimes did, to lay my hands upon them, arose as if from the dead. In my preaching I sometimes was lifted up out of myself and given such power as I had never dreamed was possible for man to possess in the preaching of the Word. I saw the Spirit of God move in mighty power upon the souls of men. But men who had gone through the fiery furnace were in prayer. We held on day after day. The very windows of Heaven were opened. Every great movement in the Kingdom of God, every mighty advance in which the blessed Captain of our Salvation has led His followers on to victory, has been launched by prayer. "The weapons of our warfare are not carnal, but mighty through God."

DAVID BRAINERD, that sweet-spirited apostle to the American Indians, whose life in the great forests of the north burned out, so intense was his passion for souls, in three short years, has left to us his diary. We see the lonely missionary spending hours on his knees in the woods, alone with God. He held on in a determined intercession until at last the Spirit of God was poured out in a torrent upon his beloved Red men and multitudes were swept into the Kingdom. Brainerd says that he learned that whenever the Lord poured out a special blessing upon the Indians, the Spirit would first call him aside into the woods and burden his soul with the spirit of supplication. In an agony of prayer he would wrestle with God like Jacob of old. Brainerd's name stands high among the immortals.

I have recently been much occupied with the life of Charles G. Finney, that mighty man of God who, both in the United States and in England, led the way in one of the mightiest and most significant revivals in the history of the church. I have read the testimony of a lawyer who states that after Finney had come to Rochester the entire life of the city was revolutionized. In one week it is estimated that 50,000 were converted, and the revival swept over the land with unabated force for years. One traveling man asserted that in going from Omaha to New York he ran into a chain of prayer meetings that stretched across the country. What was the secret of Finney's power? Prayer. I have read that he would rise at four and pray until eight.

Upon one occasion Moses prayed for forty days and forty nights. The children of Israel had sinned a great sin. It looked for a while as if the doom of the Israelites was sealed. But Moses held on in prayer. He knew that his plea was for the glory of God. His countrymen must be spared and restored to the favor of God and led on to victory. Moses meant business. He could not, he would not take "no" for an answer. For forty days and forty nights he poured out his heart to God for his friends. At last actuated by a holy boldness he cries, "Lord, if it be possible forgive—if not, blot me, I pray thee, from the book which Thou hast written." What a prayer! This is the spirit of the Crucified. This is no longer Moses. There was but one thing left for God to do—that was to grant Moses his request.

Now it is the desire of our Heavenly Father that we bring Him to this very pass—that we leave Him no other recourse but to answer our prayers for the stricken, the lost, the hopeless, the Christless. But you say: "I cannot pray like that." Why could Moses? He was surrendered to God. Emptied of self, he had been filled with the life of God. It was the Spirit of God making intercessions with groanings which cannot be uttered. Now no Christian can really pray until he has made this irreversible surrender to God. No soldier would think of coming to his captain with a request for favors, who has betrayed the cause of his country and on whose person papers have been found to indicate that he has been in secret alliance with the enemy. If you still cherish secret alliances with sin, if before your own conscience you stand condemned, if you have not taken a clean-cut stand against the enemy, burning your bridges behind you; in a word, if you are not all on God's side in this awful conflict, then of course you cannot pray. "If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him." (John 4:21-22.) The man, wholly surrendered to God, is at once possessed of a supernatural confidence in God and he prays with the delight of a child cuddling in its mother's arms; he prays with the boldness of a lion deprived of its young.

The missionary's heart goes out across the sea in a search for friends back home who will pray for him and his work. He has had a vision of his home people praying for him, and his heart has leaped up to heaven. Thousands will be swept into the Kingdom. He sees the mighty structures of heathenism begin to crumble. But need it be only a hope, a vision?

FRIENDS in the homeland, you have been kind. You have sent us books. You have sent us money. You have denied yourselves to fill our coffers. You have sent us the finest of equipment. You have sent us splendid recruits, the choicest of the earth. But the poor benighted souls of idolatry and heathenism still perish. Will you continue to deny us the one thing in all the world which we crave? We must be filled with the Holy Spirit, aflame with the love of Christ. Rivers of living water must be poured out upon the parched, blistered souls of men before we can ever sow the seed.

What we need now, more than money, more than equipment, more than recruits, more than all else that you could possibly give us, is that which we know our Lord and Master Himself desires most that we shall have; that which we know will revolutionize the character of our work so that it shall no longer be superficial but deep, searching, enduring; namely, your love which means pray-

ers. St. Augustine said that prayer was the measure of love, and so it is.

You have read the life of Moody and have marveled at his power, marveled how he stirred up the nation and kindled the fires of holy zeal in the hearts of thousands; how even proud theological Edinburgh came, as it were, to sit at the feet of this holy but unlettered man. If you make a careful study of his life you will find that in the early days of his ministry, because his ministry was spiritless and lacked the one thing which alone can glorify a ministry, two sainted women of the church made their pastor a special subject of prayer. The burden of their prayer was that their pastor might receive the baptism of the Holy Spirit, that his inner life might be sanctified and that the love of God might be perfected in his heart. These two aged women deeply versed in the art of holy living and intercession met daily and held on in prayer. At last the blessing came and Moody as he himself testifies was lifted up and his entire being surcharged with the power of the Holy Spirit.

I had rather a thousand times as a missionary have the prayers of two such mothers in Israel, than have the support of Wall Street or even the combined learning of the universities of America at my disposal.

May I, in an humble spirit, I hope, make a suggestion to the pastors of our home churches: Give this matter place in the pulpit. Lay it upon the hearts of your people. Prepare a list of the names of the missionaries of the brotherhood according to their respective fields. Pass out this list to the members of the congregation. Call for volunteers of those who will take the names of five missionaries and make them a special subject of prayer at a specific hour of the day, to be held absolutely sacred. Our praying for missions is so indefinite that it has been of no force. This is a work, and let me say it is the sublimest work a soul can give itself to, into which every member of the church can enter. The apostles once said: "We will give ourselves continually to prayer." When our churches can come to this attitude, mission posts which have not had a revival for years will find mountains of difficulties removed. Our God will lay bare His holy arm and fill our nets with multitudes of souls; and we may rest assured a new day of triumph and progress unprecedented will dawn for the brotherhood.

Some of the Handwork Made by the Children in the Religious Day School, Gary, Indiana

Hitting Anhwei Trails

By DR. ELLIOTT I. OSGOOD

—Photograph by E. I. Osgood, 1920.

Navigating in Chinese Waters

Boat from which Osgood and Holroyd watched the October eclipse of the moon. Holroyd standing in boat.

NORTH of the Hwai—that river north of the Yangtze which has no mouth—the Chinese have wide cart roads. The lumbering Pekinese cart compels them to have. But south of the Hwai, all the way to Canton, there are nothing but trails to be found. In the Chinese mind, roads and rice fields don't harmonize; so, when rice fields begin, roads end and trails start. Over these trails go the pack animal, the wheelbarrow and the carryingpole. Grain, kerosene, cotton gins, clothing and furniture, thus find their way to interior homes.

The autumn weather in China is ideal for tramping. The days are not too warm nor the nights too cold. The trail a couple of us struck this time wound through the valleys and over the crests of low mountains whose sides were frequently trimmed with forests. The leaves were turning and colors for the artist were everywhere. We were going through a region where the market towns are set five miles apart whether the distance was three or seven miles. The Chinese just say it is five miles whether it is or not. More often it is not. In each of these towns three days out of ten the surrounding farmers gather for trade and gossip. Traveling peddlers with their goods, carried on either end of their carryingpoles, tramp from town to town, spreading out their cloth and their notions at each market place. The market days of each adjoining town are so arranged that no two adjacent towns have market on the same day.

We were going to visit several of our thirteen chapels and eight day schools. Usually we take either horses or donkeys for the trip. After all, one can travel no faster than his baggage, unless he is willing to use doubtful blankets for night covering. Our baggage goes on the freight train of the coolie's carryingpole. We decided to keep him near company, tramping the trail with him. We could talk better, could stop where we pleased. Ditches by the side of the road would be no hindrance if we chose to turn aside and examine an earthgod shrine. Nor could they keep us from calling at some friendly farmhouse. So we started on a fifty mile walk which was to be supplemented by a night boat ride and a short, swifter passage by train.

Once we passed a mail carrier. His precious load was dangling from either end of his carryingpole. His tramp was a hundred mile circuit. When he had completed it, he loaded up again and started over the same trail. This is how interior China now gets its mail. Not so long ago we had our own private mailman and got our mail once a week. Now the train rushes it in several times a day. This mailman was interesting for we found he had just returned from spending three years behind the trenches of France. He was not averse to squatting by the road, lighting his pipe and relating to us some of his experiences. He had come home rich in these but still poor financially. Few of those who went to France seemed to know how to save their money. Some of those we know who still are there are now sending us postal orders and asking us to lay the money aside until they return. Blessed is experience when well learned. It was rather hard for this mailcarrier to come back and take up life where he had left it—a burden bearer with a carryingpole.

Our first night we slept on the ground floor of the home of a Christian farmer. His family consisted of himself, two living sons with their wives, the wife of a de-

ceased son and some eight grandchildren. The house also contained a couple of water buffaloes for work animals, four dogs for guarding, a few pigs and a flock of chickens. The house was theirs, they at will occupying almost any room they desired. This family were rich in faith but poor in knowledge of the laws of health. In their youth had not come the opportunity for knowledge. Two of the little boys have the privilege of attending a government school in the nearby town but it is a very poor school. Our Missions have not had funds to aid in establishing a school there.

This family rent land which once was given to temples for endowments. Many temples have gone to pieces for lack of worshipers and priests, and the government has taken over the land to support schools—and often to line the pockets of grasping officials. Four tenths of the crop raised by this family go to the government as rent. They must keep their house in repair. It is built of mud walls and thatched roof. There is no glass in the tiny windows. They have few comforts. They would have given us one of their wooden beds upon which to sleep. But we have had previous acquaintance with Chinese beds, and preferred a few bundles of clean straw from the new stack. This we spread on the ground in one building and slept royally.

Before we retired for the night, the family gathered in one room. A Bible was brought out and we led the family in evening worship. All the adult members of the family are Christians—have been for ten years. They are firm in their faith. A dissolute neighbor wanted their daughter for a wife and was willing to give them a hundred dollars for wedding outfit. But they preferred she should become the wife of one of our pastors. He was poor but they knew he was clean and upright in character.

Six miles beyond this home we walked into another market town in which we have both a chapel and school. This town is set upon a hill and cannot be hid. But, outside of our work there, they have little light to spread. One hundred and fifty families live along its single street, but only sixty of their children go to school, and a half of these are found in our Christian school. While there we witnessed a fight between two ruffians. It was not a very bloody fight, although one of the combatants waved a sword about. No Chinese fights are likely to be bloody, for the participants expect middlemen to get between them and settle the difficulty. They foam at the mouth and say many loud and vile words, but the trouble is ultimately settled in some nearby teashop while they all drink tea. The sewer of this town is an open drain which flows down the middle of the street. Each home dumps its waste into it and flies roam abroad.

Our schools and chapels in these towns are wonderful examples of cleanliness and order. The walls are whitewashed and the dirt or brick floors are daily swept clean. The school room walls are hung with blackboards, maps and pictures. There are ample windows for light and air. The children have a playground and simple exercises taught by the teacher. Superstition finds little resting place with them, for modern education and Christian truths are filling their minds. One family whose son was educated in our schools, has now bought modern small

—Photograph by Ben Holroyd, 1920.

The Earth God Temple

Four different women made offerings and prayers while Dr. Osgood stood by. "Ask and ye shall receive" is the inscription. Dr. Osgood is standing in the rear.

-Photograph by E. I. Osgood

City Bridge in Chuchow, China

It is in Chuchow where Dr. Osgood has spent so many years in ministering to China and her people.

cotton ginning machinery and has a thriving business in this town. The son is an active leader in the church.

As we followed our trail toward a walled city where we have a still larger school and church, we stopped before a tiny earthgod shrine which had suddenly sprung into popularity. Some one had claimed to discover that petitions made before this shrine were liable to be answered. So a countryman had taken upon himself to officiate there since no priest could be found to take the job. His bleary eyes showed the ravages of trachoma but it did not cheapen his job. While we watched and used our cameras four different women came along with incense and a fee for the caretaker, dropped on their knees before the shrine and offered their petitions. We asked one of them for what she prayed. "We have sickness in our home", she replied. Pernicious malaria is very bad this year and their native doctors have no cure. Our hospitals are far away. If the gods fail them, what resource have they? And, let me say that could Christians of other lands have risen to the opportunity ten years ago it would not have been hard to bring Christ to this land. Now we can see very distinctly the return to their former superstitions.

Our third night was spent on a tiny boat floating down a stream to another chapel. As we lay on our backs on the bottom of the boat, we looked aloft to the skies and watched the "dog of the sky" swallow the moon and a couple of hours later vomit him up again. It was the October eclipse and the villagers were beating their gongs to frighten away the "dog". They seemed to succeed. That eclipse in the oriental sky was a thing worth while lying awake to watch.

Other sounds fell on our ears as we dozed. Some astrologer had spread the news that this was a lucky day for weddings. In the dim light of the eclipsed moon brides were riding in wedding chairs to the homes of their future husbands. Pipers were preceding their chairs; dogs were saluting the processions and firecrackers were announcing their progress. We had attended those weddings in the past and could see the whole scene; the red veil of the bride, the lantern escorted chair, the crowd at the door of the expectant husband, the couple bowing before the altar of the home and before the parents of the groom, the great crowd of relatives enjoying the festivities and devouring the great quantities of food prepared for their entertainment.

The next morning we stepped off the boat and walked a couple of miles to Tang-chuan, the "Hot Springs" of the Yangtse valley. At the foot of low mountains, guarded by a very dirty market town, more than a hundred hot mineral springs burst forth from the ground. The local people appreciate the gift and bathe often; but they have not learned that clean homes and clean streets would be more appropriate to the place. The public bathing pools are allowed to remain in a broken down condition. Who cares for a few brickbats in the bottom of the pool? They don't care to swim or thrash about in the pool. If there is a spot on the side where they can sit and use their towels, it is sufficient. One rich Chinese has realized the possibilities of the place and built a little villa over one of the springs. Its waters bubble up into a beautiful concrete pool and it is a delight to plunge into it. The flow from some of the springs is tremendous so that it nullifies the power of the filth about the place; yet the sulphur in the water does not succeed in driving scabies from among the people. "My people die for lack of knowledge," cried Hosea. So do they here.

We turned our faces home from the trip. We had seen the evidences of a return of old superstitions. We saw country people held down by ignorance and fear. So few of them have strong bodies and still fewer have cultivated minds. Our chapels and schools are spreading light and knowledge far greater than their apparent size warrants. Two hundred fifty school boys and girls in these country schools, together with about the same number of country Christians, can and are doing a lot to enlighten their people and encourage us to keep at the job.

Chuchow, Anhwei, China.

Special Objects in the Budget of United Christian Missionary Society

1501 Locust Street, St. Louis, Mo.

Many churches have been asking for a list of special objects which may be supported through the budget of the United Christian Missionary Society. We are glad to submit the following list:

I.	Living Links in both home and foreign fields:	
	1. Family in Foreign Field	$2,000.00
	2. Evangelist in America	1,500.00
	3. Missionary	1,000.00
	4. Unit	800.00
	5. Sustaining Link	600.00
II.	Life Lines:	
	1. Missionary Pastor in America	$500.00
	2. Nurses in Homes in America	500.00
	3. Evangelist in Japan	400.00
	4. Retired Minister	360.00
	5. Children's support in Mexico	250.00
	6. Residents in Homes for the Aged	250.00
	7. Children's support in America	200.00
	8. Evangelist in China	200.00
	9. Evangelist in India	100.00
	10. Nurses, Hospital Assistants, etc., (on Foreign Field)	100.00
	11. White Cross Honor Roll	100.00
	12. Evangelist in Africa	50.00
	13. Bible Women	50.00
	14. Children in India, Africa etc.	50.00
III.	Scholarships:	
	1. In College of Missions	$400.00
	2. In Mission Schools in America	150.00
	3. In Foreign Lands	75.00
IV.	Beds in Mission Homes:	
	1. Named Beds (Installing)	$ 35.00
	2. Named Beds (Maintaining)	10.00

Comparative Statement of Receipts

For Three Months Ending September 30, 1921

DURING the present fiscal year, in studying the comparative statements, the following facts should be borne in mind:

That the change in the fiscal year would greatly affect the receipts of the three months July, August and September. The closing month of the missionary year has always been the largest month of the year. To illustrate, the September, 1920, receipts were $851,589.97. The large receipts came in June this year, as the closing month of the new fiscal year. The gain in receipts for the nine months closing June 30 was $641,739.01. (See August WORLD CALL, page 56, for itemized gains and losses.) The loss in church receipts is partially due to the gain shown to June 30 and partially to the Underwriting Campaign which undoubtedly affected regular receipts. The large loss in "Individuals and Men and Millions" was due to the fact that a large distribution was made in September, 1920. The loss in "Foreign Field Reports" as shown is caused by the fact that these reports arrived in September last year and in June this year.

It will readily be seen that, owing to the change in the year, the reports of the current year closing June 30 will not show satisfactory comparisons.

United Christian Missionary Society and the Six Old Societies

From	1920	1921	Loss
Churches	$295,213.78	$56,551.87	$238,661.91
Sunday Schools	121,758.04	22,662.38	99,095.66
C. E. Societies	7,839.67	2,302.49	5,537.18
W. M. S. and Circles	83,513.55	63,513.79	19,999.76
Children's Organizations	3,342.16	1,943.54	1,398.62
Individuals and Men and Millions Movement	331,763.86	21,718.49	310,045.37
Bequests	8,989.61	16,740.17	7,750.56*
Interest and Rent	92,064.92	93,867.90	1,802.98*
Foreign Field Reports†	223,960.43		223,960.43
Home Missions and Benevolent Institutions	41,352.54	34,021.57	7,330.97
Annuities	41,040.82	26,250.00	14,790.82
World Call Subscriptions and Advertising		14,150.80	14,150.80*
Literature Sales and King's Builders Subscriptions	5,086.94	10,777.96	5,691.02*
Miscellaneous	121,217.57	18,413.05	102,804.52
	$1,377,143.89	$382,914.01	$994,229.88

†Amount received from field sources and expended on foreign fields under the direction of missionaries.

Board of Education

Churches	$11,114.36	$2,255.40	$8,858.96
Colleges	704.42	444.63	259.79
Interest	3.21		3.21
World Movement	18,831.57	1,482.64	17,348.93
Miscellaneous	229.56	52.76	176.80
	$30,883.12	$4,235.43	$26,647.69

Board of Temperance and Social Welfare

Churches	$4,695.84	$1,109.35	$3,586.49
Sunday Schools	55.60	10.00	45.60
Individuals and Men and Millions Movement	4,955.15	12.50	4,942.65
Miscellaneous	314.68	131.65	183.03
	$10,021.27	$1,263.50	$8,757.77

Association for the Promotion of Christian Unity

Churches	$5,158.52	$536.03	$4,622.49
Individuals	68.00	578.50	510.50*
Literature	18.59		18.59
Interest	9.27		9.27
Men and Millions	11.87		11.87
World Movement	1.60		1.60
	$5,267.85	$1,114.53	$4,153.32

Grand Totals for All Boards

Churches	$316,182.50	$60,452.65	$255,729.85
Sunday Schools	121,813.64	22,672.38	99,141.26
C. E. Societies	7,839.67	2,302.49	5,537.18
Woman's Missionary Societies and Circles	83,513.55	63,513.79	19,999.76
Children's Organizations	3,342.16	1,943.54	1,398.62
Individuals and Men and Millions Movement	336,798.88	22,309.49	314,489.39
Bequests	8,989.61	16,740.17	7,750.56*
Interest and Rent	92,077.40	93,867.90	1,790.50*
Foreign Field Reports	223,960.43		223,960.43
Home Missions and Benevolent Institutions	41,352.54	34,021.57	7,330.97
Annuities	41,040.82	26,250.00	14,790.82
World Call Subscriptions and Advertising		14,150.80	14,150.80*
Literature Sales and King's Builders Subscriptions	5,105.52	10,777.96	5,672.43*
Miscellaneous	141,299.40	20,524.73	120,774.67
Total	$1,423,316.13	$389,527.47	$1,033,788.66

*Gain

Short and True From Far and Near

"Can You Beat It?"

Photograph by Bert Wilson, 1920.

Superstitious Indian Women

Measuring their length upon the ground to a heathen temple, thus gaining merit and the favor of the gods.

WHEN I was quite a little girl my father used to tell us about taking the visiting city boy hunting at night and leaving him with the bag to hold while the rest of the party went off and had a good time. More than thirty years later I was told that this old, old joke was still being played in the neighborhood of one of our colleges. It seemed to me that by 1903 or 1904 the youth of the whole land would have read or heard of "holding the bag" and would have been too wise to be fooled.

Old superstitions blossom anew each year in India. Here it seems that the more impossible a thing is the more readily it is believed.

Many years ago in Mahoba, when the rain was holding off and the country was threatened with famine, a woman told me that a *banya* in Mungeli, hundreds of miles away, had buried a drinking vessel full of water under a mill, therefore we were having no rain. The chief grain dealers and money lenders are *banyas*.

Last week in a Mohammedan house, when we had finished the lesson, we talked somewhat about the hot, abnormal weather and lack of rain, and the woman told me very seriously that two *banyas* in Guna, a town seventy-five miles from Bina, had buried a vessel of water. They had been seen in the act by a little girl who at once reported the matter; their house had been searched; the buried vessel of water had been found; the men had been tried and convicted and were now in jail!

I feel like quoting from a recent American magazine, "Can you beat it?" Yes: I know something just as good (or bad) about some folk at home but I won't tell.

MATTIE W. BURGESS.

Bina, India.

Apropos of Gambling in China

MY private teacher is taking a four days' holiday with all to win or lose. When he comes back to his task will he show by word or look which way the coin fell? Not he! He is a gentleman and he has cultivated the beautiful ceremonial poise enjoined by Confucius until nothing would cause him to lose his exquisite graciousness and repose of manner. Yet how his heart must throb with questions!

My teacher has a son—a fine, stalwart young man with clear skin and bright eyes. He has absorbed his father's teaching, copied his father's manner, and made himself goodly to look upon. He is just the age of the boy at home who begins to look around for the mate with whom he wants to build his nest. But for him the looking has been done. Some time ago it was all fixed up through the middleman. Not even the father had seen the girl that is soon to follow her possessions into her new home.

I sat at a feast in my teacher's house and out of the corner of my eye watched his son making the room gay with scrolls to welcome his bride to be and I asked over and over would she be worthy of him? While I was there the exchange of gifts took place between the two homes and I eagerly looked them over to see whether there would be any cue as to the nature of the bride who was coming. There were just two little things that made me believe she represented some refinement. Along with the hat, shoes and other gifts that came to the groom were an ink slab and small vase of jade, intricate in carving and so delicately beautiful as to have come only from people of taste.

I think that father and son must have found a little bit of encouragement in those small gifts. Still, perhaps my sympathies have been wasted. They may be so subservient to custom that they need no reconciliation to anything that life brings them. Anyway, as I see it, the matrimonial game out here is one of the most colossal pieces of gambling in which the people indulge. It was good to hear a group of Christian men and women recently assert that for their children they were looking for a better way.

LOIS ANNA ELY.

Luchowfu, China.

Just Like Home

"DON'T try—no, don't try." I crept closer to the door and listened again to the musical voice of the baby comforting her new-found friend; and as we entered, there, standing in the center of the floor, was little Wayne, a picture of loneliness, with Baby Pearl's arms clasped tightly around his neck and trying in her most gentle way to soothe the little two-year-old, so suddenly bereft of his mother.

This was the baby of a family of four, whose mother had been taken from them in January. Some five years previous the father had been thrown from a moving train, and the result of this accident was the loss of his right arm. Many men would have felt this handicap so keenly that they would have been discouraged, but fortunately this one recognized no handicap. He has been given a position in the railroad yards where he works eight hours a day but finding the amount thus earned inadequate to support his family, he supplemented his salary by painting nineteen good sized dwellings in the little town in which he lived during the past year.

Photograph by C. M. Yocum, 1921.

Such Fun!

On the playground, Christian Orphans' Home, St. Louis, Mo.

Even with this sort of determination it was impossible to keep the little family together, except to bring them to the Home. This little family group found no easy transition through which to slide gracefully in the beginning and, during the first few days, many hours were spent in trying to comfort the baby and Frank, who was his father's companion. But in a few weeks they were perfectly happy, and now the father comes and goes and they are so happy in their home here that when he takes them out to spend the day, before it is ended they will say, "Let's go home!"

Keeping the family unit intact is one of the outstanding features of the work of the Home. This little group is only one of the thirty-four families who have been sheltered in the Home during the past year. One of the mothers who has recently entered the Home said to me only yesterday, "Oh, what a relief not to have the gas bill, the water bill, the light bill and the rent bill to think about from month to month."

"Our little Susan is still growing and developing splendidly. Too fast; we'll not have a baby much longer. I think she is one of the best-known and loved tots in our little city. We simply would not have her different in any way. At seven p.m. she says, 'Good night,'; about six a.m. we hear, 'Mudder, Daddy, up, one o'clock.' She hardly knows what it is to cry." Twelve children have been placed in such homes as this during the year.

BETTY R. BROWN.

St. Louis, Missouri.

—Sent by F. H. Swanson, 1921.

Ruperto, Ready for an Itinerating Trip to Preach the Gospel

Ruperto

IN the days of beginnings here in the Ilocos country, there was a young policeman who accepted the story of the gospel, and he was not one to keep it a secret. He began preaching on the streets even in uniform. The mayor, or *presidente*, soon forbade this, however, and after hours of duty he took off his uniform and went to the market-place to preach. Here he was stoned for his temerity, and the *presidente*, fearing that he would disgrace his calling as a policeman, forbade even this. It was then he faced the issue squarely and, without any assurance of salary for his preaching, he gave up his job in order that he might preach the gospel.

He was not satisfied to stay in his own town but went far, speaking and exhorting in season and out. In many places he was stoned, in others he was beaten and once, at least, was arrested and went to jail in Vigan, for eight days, until one of the missionaries, returning from his vacation, arranged for his bail. On being asked what he was doing in jail he replied, "The Lord imprisoned me that I might preach to the prisoners." It is said that the prison officials had only succeeded in stopping his preaching by casting him into the dungeon, and even then he kept on singing. Truly he can say, "Woe is me if I preach not the gospel."

Things have changed somewhat since then, but Ruperto has not. He has the same zeal as ever. Fifteen years of the hardest kind of work have not cooled his ardor in the least. There is little physical persecution any more, but hardship of various kinds is still plentiful.

Six of the eight churches north of Vigan depend more or less directly on him for their buildings. In most instances he has found the land, purchased it and started the buildings, working with his own hands until they reached completion. If the money was not forthcoming, Ruperto always found some one who would give it, or gave it himself. I have known several instances in which he gave more than one-half of his small salary for the month.

Ruperto might well be called a self-made man. What education he has, has been acquired by means of questions pertinent and impertinent. He talks to everyone who can or will talk to him, and he makes everyone his debtor to tell him what he knows. His preaching is simple, understood by high and low, but though simple it is always worth while and powerful. Wherever he goes, he has a good hearing and all alike respect him.

Ruperto is a worthy follower of that other apostle and can say with him, "In labors more abundantly, in prisons more abundantly,—beaten with rods,—stoned,—in perils of rivers,—in perils of my countrymen,—in perils among false brethren"; and with him he will be able to say, "I have fought the good fight, I have finished the course."

F. HERBERT SWANSON.

Vigan, Philippine Islands.

Don Jose

ONE of the most interesting characters in our Cramer Street Church, Buenos Aires, Argentina, is an Italian peon named Jose Urso, more familiarly and universally called Don Jose. He lives some twenty-two blocks from the church, but seldom misses Sunday school, communion or preaching service. He does not have money to ride on the street car so he often walks that distance back and forth three times on Sunday and he very seldom comes without bringing some friend or neighbor with him. Perhaps no other lay member of the church has brought as many people to the church as has Don Jose.

When our work was first established in Buenos Aires, Don Jose was one of the toughest characters in that section of the city. He was seldom sober and scarcely ever went home without beating his wife. It is generally supposed that his cruel treatment was the indirect cause of his first wife's death.

Saturday nights and Sundays were his especially high days and often every penny of his week's earnings went for drink or at the gaming table.

One cold winter's Sunday night, after a night and day of especial debauchery and while yet in a drunken stupor, a friend invited him to attend the church service at our Cramer Street mission. In a half dare-devil spirit and thinking of it as a place where he could sit down, he entered. He slept through most of the service, but somehow the songs and the words of welcome made an impression on him. The next Sunday night he came back and this time not so drunk. Many weeks he continued to come. The strange message seemed to fascinate and charm him. He could not understand it all, but he understood enough to know that his life was all wrong and that he must clean it up. One night he arose from his place and came forward and said, "Lord, if you take me and make a man of what is left I will serve you." From that day to this no one has had any doubts as to the genuineness of the conversion of Don Jose. The large family of children are being raised up in the church and it is seldom too hot or too cold for his pew to remain unoccupied or for the long line of little Ursos to be absent from their places in Bible school or church.

After his conversion Don Jose was much troubled that he could not read. He wanted to know more about the Bible. He was too old and too ignorant, he thought, to learn through the ordinary channels, so he began to pray that the Lord might open his understanding so that he might read and understand the Bible. And the Lord who had saved him from sin taught him to read. I do not know how much effort he himself put forth and I am very sure that his efforts at reading are many times most humorous, still, as far as he is concerned, his ability to read is a miracle and a direct answer to his prayer. And I believe he is right.

Indeed, the gospel is the power of God unto salvation.

Asuncion, Paraguay. C. MANLY MORTON.

—Brought by Mrs. Atwater, 1921.

One of the Sunday School Classes in the Cramer Street Church, Buenos Aires, Argentina

These are bright boys of much promise. The teacher, a fine young Latin American and a Christian, stands in the rear.

Where All Streets of the City Meet

By H. L. PATTERSON

—Sent by H. L. Patterson.

The First Building on Dale Street, Kingsport, Tennessee

KINGSPORT, TENNESSEE, is one of the new towns of modern enterprise. Backed by Blair and Co., bankers of New York, this seven year old town numbering eight thousand inhabitants has millions invested in productive industries. In operation at the present writing are the Kingsport Brick Corporation with an output of 150,000 brick daily, the Clinchfield Portland Cement Co. producing twenty-five cars of cement daily, the Meade Fibre Company with a daily output of two cars of pulp, the Kingsport Extract employing two hundred men, the Tannery turning out five hundred hides daily, and the Kingsport Hosiery Mills employing two hundred operatives. Almost completed, and employing hundreds of men in putting on the finishing touches are the Eastman Kodak Co. building, a three million dollar plant, the Corning Glass Works, a two million dollar plant, and the Grant Leather Corporation, a four million dollar plant. This latter industry will employ 1000 men.

The Y. M. C. A. building built by the Kingsport Improvement Corporation at a cost of $150,000 testifies to the interest taken in the welfare of the community by this company.

The leading churches have been well represented in Kingsport from the founding of the town. The combined membership of the two Methodist churches is 750; the Southern Methodist being housed in a $30,000 building at pre-war prices; the Methodist Episcopal church will break dirt next month for a $75,000 edifice; the Baptist church has a membership of over 300 and owns a $30,000 building constructed before the war; the Presbyterians with a membership of 300 are housed in an attractive building.

This was the situation two years ago with our people numbering some 75 resident and non-resident members, worshiping in a frame building poorly located and inaccessible to most of the membership. At this juncture, March 20, 1919, H. L. Patterson took charge of the work, being supported jointly by the American Christian Missionary Society, the Tennessee Christian Missionary Society and the local congregation. After six months he urged upon the congregation the necessity for taking immediate steps to meet the pressing need for a suitable house of worship in a desirable location. A building committee was elected consisting of H. L. Patterson, chairman; H. M. McNeil, secretary; Shelborn Ferguson, treasurer; J. F. McGill, J. M. Morton, T. A. Dodson, J. M. Hammond, J. R. Bishop and Robert Merideth.

Some months were lost in attempting to meet the proposition made by the Kingsport Improvement Corporation to donate a desirable lot on the condition that a $30,000 building be erected. It was planned to raise $10,000 locally and among outside friends, secure a gift of $10,000 from the Interchurch Movement and borrow $10,000 from the Board of Church Extension. The failure of the Interchurch Movement compelled the building committee to abandon this plan and consider other ways and means. After a conference with Mr. Muckley and Mr. Lewis the following plan was decided upon; to buy a lot suitably located and build a $10,000 Sunday school building on the rear and leave the front of the lot on which to build the main church in the future.

A splendid corner lot one block from the center of the town on the principal street was purchased for $2100. An architect, A. N. Dryden, of the firm of D. R. Beeson, was secured and he submitted the plan for the building that was at once accepted.

The building committee was reduced to H. L. Patterson, chairman, H. M. McNeil and J. F. McGill with authority to build the new church according to the accepted plan. This committee then appointed H. L. Patterson to take entire charge of the work of construction and excavation for the foundation was commenced at once and the building finished in six months.

Just as work was commenced, Central Holston Church of Sullivan county gave $742 in cash. Following this, smaller sums were received from churches and friends at Bristol, Buffalo, Poplar Ridge, Blountville, Johnson City, Harriman, Dyersburg, McLemore Ave., Memphis, and Nashville. These combined gifts amounted to $1,700. On dedication day, November 28, 1919, S. R. Hawkins, state secretary, made an appeal for the money necessary to reduce the indebtedness to $5,000, which was the sum promised by loan from the Board of Church Extension, and raised $4,700.

The building and lot cost $16,000. To meet this, $1,700 was secured from outside friends as stated above, $1,600 was realized from the sale of the property on Dale Street, $8,000 was raised by the local congregation in cash and bankable notes (which have been disposed of without recourse to the church), and $5,000 loan from the Board of Church Extension. This leaves $300 in good notes to be devoted to the fund for seating the church. The chairs from the Dale Street church are being used temporarily. An analysis of these figures shows that the Kingsport church itself raised $8,000 in one year when encouraged by the prospect of a $5,000 loan.

The church does not number any wealthy members. All are of limited means, the majority working in the local plants. Raising the money to meet the weekly pay roll was a problem. Often there were no

—Sent by H. L. Patterson.

The New Church Building, Kingsport, Tennessee

available funds and none in sight when work would begin on Monday morning, with a pay roll of from two hundred to four hundred dollars to meet on Saturday, yet no pay day was missed and no worker waited for his money.

The new building has an auditorium with a seating capacity of 250 so constructed that a choir, pulpit and baptistry are located at one end behind which is a hall running the width of the building into which three class rooms open. Above these class rooms and hall is a large room used for the primary classes. To the right of the auditorium is the Men's Bible class with folding doors opening into the auditorium and adds 50 to its seating capacity when needed. The vestibule opens into the Bible class and auditorium.

The Ladies' Aid society has been a big factor in the success of the building enterprise. Their first pledge of $1,000 made the day the movement was launched for the new building has all been paid but a few dollars, and these heroic women on dedication day pledged another thousand dollars which was considered so safe that men willingly secured the notes at the bank for payment. Mrs. J. M. Hamlett is the efficient president of this organization.

The Woman's Missionary society, while few in numbers, makes up in enthusiasm for that lack and holds regular meetings. All are subscribers to the WORLD CALL. Mrs. H. O. Bunn is the consecrated leader of this organization and has been from the time it began as a C. W. B. M. auxiliary.

The Sunday school is organized into ten classes using the graded lessons. The teachers are above the average usually found in Sunday school work. Since moving into the new building many of the classes have doubled their enrollment. J. M. Hamlett is superintendent. The efficiency of the school is largely due to his oversight of the classes.

A promising Christian Endeavor society has been organized since the first of the year with Mrs. A. A. Feathers as president. She had experience in work with young people before joining our forces.

Without the promised aid of the Board of Church Extension the erection of the church at Kingsport would have been an impossibility, and not to have built at the time would have been a disaster and put our work years behind. The town was new and people were coming in every day. Other churches were strong and well equipped and a frame building on a side street had neither standing nor opportunity for achieving any progress. It took heroic effort on the part of the few faithful members to hold the work together. Other churches received liberal aid from Mission Boards while ours was struggling for sheer breath. The task looked so hopeless that at the time when there was no pastor no advance steps were taken and after a pastor was secured no advance steps could be taken until there was some assurance of outside assistance. This assistance came from the Board of Church Extension at a time when moments were valuable. As an illustration of the rapidity with which opportunities were being closed, every corner lot in the center of the town was taken by other churches and we counted ourselves fortunate in being able to secure the only desirable corner lot left which was one block from the center of the town. The situation may be better understood when the reader learns that all the streets of Kingsport meet at the center of the town, radiating from a circular park from which the streets lead out as spokes from the hub of a wheel. All the other churches are on this circle.

The outlook for growth with the First Christian Church is very promising. During the past two months twenty-two have been received. Eight by baptism and fourteen by letter. As this article is being written the services are growing in attendance and the Sunday school making greater plans for the future. The day of opportunity is opening, for this new town is on the eve of the biggest growth it has experienced to date.

Good News From the Stewardship Rallies

THE Stewardship rallies are now on in earnest. There are about fifteen teams in the field in the different states, and a very keen interest is being manifested by the churches. Large delegations have come by automobile to most of the centers where rallies have been held.

The Stewardship Referendum sheet is stirring up considerable interest in the rallies and among the churches. One pastor wired for five hundred Referendum sheets and five hundred "My Stewardship Vote." Two other pastors ordered one thousand each for use among their members.

The Stewardship vote being taken in the rallies has created a great deal of interest. The vote reads as follows:

1. It is my habit or my new purpose (underline which) to give 10 per cent or more of my income to Christian enterprises.
2. I will plan a year's trial of giving to Christian enterprises one-tenth of my income.
3. I will set aside for Christian enterprises a definite proportion of my income, but for the present it must be less than the tenth.
4. I will earnestly seek to reach a definite decision on the problem of my stewardship just as soon as I can.

In one week's rallies in Indiana, it was discovered that about fifty percent of all the votes cast were No. 1 and No. 2.

No doubt there will be a hundred thousand people attending the rallies before the Christmas holidays. If the above proportion holds good, it will indicate that quite a large number of the members of our churches are beginning to practice giving at least 10% for the work of the Kingdom.

The night session in the Stewardship rallies is given over to the presentation of our new Stewardship stereopticon lecture. Every slide is a perfect slide, perfectly colored and the reading material as good as any to be seen in the Moving Picture houses. These slides are the best ever shown by any Mission Board among the churches of Christ. The lanterns being used are those which carry a 1000 watt electric bulb, which gives a very strong light and shows a splendid picture.

C. M. Yocum during the last week of September and the first three weeks of October assisted in the Stewardship rallies in California. It is to be remembered that California has had a Stewardship Secretary in the person of George F. Bradford for nearly two years.

All churches taking the Stewardship vote are requested to send the tabulation of the votes to the United Society office, where a record is being kept to get, as far as possible, an idea as to what our people are thinking and doing along this line. It is not an uncommon thing these days for people to write in and say that they feel 10% is not enough to give for the work of the church. Many say they are paying 10% and giving additional amounts in offerings.

Evangelist Chas. Reign Scoville attended the Stewardship rally at Mitchell, Indiana. He came by automobile from Bedford where he was holding a great revival meeting. He made a very strong address on the subject of Stewardship and Tithing, and at the close of his address the Stewardship vote showed more than 50% voting No. 1 and No. 2.

Three pieces of Stewardship literature had been sent to all of the churches throughout the Brotherhood. They are—

a. Stewardship Referendum Sheet.

b. My Vote on Stewardship.

c. What every Christian Should Know about Stewardship and Tithing.

Orders are still coming in for the literature published by the Layman Company. This is being distributed by the Stewardship Committee in cooperation with the Layman Company free of charge to all of the churches. The four pamphlets which have been the most popular are—

Thanksgiving Ann
Is the Tithe a Debt
How to Tithe and Why
Proportionate Giving

A new development that has come out of the Stewardship emphasis and rallies is that every Secretary of the United Society has a brand-new speech. It has been discovered that George Muckley and John Booth can make as good a speech on Stewardship as they can on Church Erection, and that's going some! It developed that President F. W. Burnham has been a tither for many years, and can make as strong a speech on Stewardship as he previously made on American missions. F. E. Smith, with his long index finger, emphasizes Stewardship as strongly as he does the necessity of supporting the aged ministers. J. H. Mohorter, Grant K. Lewis and S. J. Corey are preaching Stewardship and Tithing with vigor and enthusiasm. Jesse M. Bader says that Stewardship and Evangelism must go hand in hand.

George F. Bradford of California says, "Acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man."

Do the Churches Believe in the Self-Apportionment Plan? Well: Read This, and See

AT the July meeting the Executive Committee of the United Society adopted the Self-Apportionment plan, referring the matter to the Board of Managers which met at the National Convention at Winona Lake the last week in August. The Board of Managers unanimously approved this plan and, in turn, referred it to the Convention itself. It was referred to the Committee on Recommendations, where it had thorough discussion and was reported favorably back to the Convention, which gave it a unanimous vote of approval.

The plan involves the churches, Sunday-schools, Woman's Missionary societies, and other organizations making out their own apportionments instead of the Society handing down an apportionment from the national office for these churches. This is a new departure from the past, but it is fundamentally right, and the churches are asked to seriously consider the matter this year and to make out their own apportionments for the work of the United Society.

In one of the Indiana rallies, when the Self-Apportionment plan was explained by a team leader, a prominent minister arose and inquired if he rightly understood that the churches were to make out the apportionments instead of the apportionment coming from the United Society office. When he was assured that this was the case, he sat down, saying:

"That puts an awful responsibility upon me and my church."

That is exactly where the responsibility should be. Disciples of Christ have preached the authority and autonomy of the local church for a hundred years, and the time has come when they are to practice it in regard to their missionary and benevolent budgets.

In September, letters were mailed to the ministers, church correspondents, superintendents of Bible-schools and presidents of Woman's Missionary societies, thoroughly explaining the Self-Apportionment plan and asking them to consider the matter and make out their apportionments as soon as possible. This letter also contained an order card for the new promotional literature, which included a pamphlet on the Self-Apportionment plan. As soon as the letters had gone out, order cards began to pour in, ordering the new literature for use among the churches.

The Self-Apportionment plan provides for a cabinet or committee meeting made up of the ministers and members of the church boards, officers of the Woman's Missionary societies, officers of the Sunday-schools, Christian Endeavor societies, etc. This committee is to study carefully the needs of the world and their past records of giving and then set the total goal for the church; this total goal to be divided among the various departments of the church for securing the funds.

The first reports were looked forward to with great eagerness, to see whether or not the churches would really apportion themselves as much as or more than the national boards had been doing. At this writing, no church has apportioned itself less than its previous gifts, but the majority of the churches have apportioned themselves more than they have ever done before. All of the churches were asked to report by November 1 as to what they had apportioned themselves. If the present proportion keeps up, then considerably more than one-half of the churches will take a forward step this year in their missionary giving.

One banker reporting for the church, writes the following:

"We gave to the United Society $1,091.20 last year. We will not take a backward step this year."

Another church whose total gifts last year were $670.00, apportioned themselves $850.00.

An Alabama church, whose offerings last year were $259.00, apportioned themselves for the coming year, $360.00.

A West Virginia church, whose offerings last year were $998.40, has apportioned itself for the coming year, $1,100.00.

A minister in Illinois writes:

"I want to congratulate you on announcing the Self-Apportionment plan. It is the only reasonable, democratic, Scriptural plan. Let us stick to this.

"I believe that when the churches begin to see these points that there will be a more hearty response in offerings than by any other plan that has ever been devised."

The offerings of that church last year totaled $177.52; their own apportionment for the coming year, was $160.00 from the church and Bible-school, and he thinks that the women will likely apportion themselves $100.00 and the young people $50.00, making a total of $310.00.

These are only a few of the reports that are coming in, as there has not been time at the writing of these notes for the majority of churches to have their committee meetings and make out their apportionments; but it is most encouraging to the officers of the United Society that the churches are really taking the matter seriously and are sincerely trying to discharge their obligations to the great missionary and benevolent program.

An Indiana church, whose offerings last year totalled $772.67 to the United Society, apportioned themselves $1,025.00, an increase of nearly 33%.

A church in Washington, whose offerings last year were $310.41, apportioned themselves $410.00.

One of the churches over in Virginia, writing about its budget for the coming year, reports that they aim to make their missionary budget as large or larger than the current expense budget. In this they are carrying out the slogan, "As Much for Others as for Ourselves."

Many of the ministers in the rallies and through correspondence, suggest that a good way to make out the missionary apportionment is to make the amount the same as the current expense budget or apportionment; that is, "As Much for Others as for Ourselves." This goal could easily be reached in every church if the Every Member Canvass were taken, dollar for dollar, and if each member would subscribe as much for the missionary budget as he does for the local expense budget.

Churches should remember when making out their own apportionments, that the budget of askings for the United Society this year is $3,000,000. That is larger than it has ever been before, but the needs absolutely justify the asking of that sum. If our churches would practice Stewardship and Tithing, and "As Much for Others as for Ourselves," instead of raising $3,000,000 they could easily raise $10,000,000.

Is your church in favor of the Self-Apportionment plan? If so, then practice it. Call your board and committee together, think over and pray over the needs of the world, and give according to your ability. In this way a new feeling of responsibility will come to your local church and a new feeling of joy will come, because you are helping to extend the Kingdom of God throughout the whole wide world.

Send a word of cheer and news along with the report of your own apportionment, to the Promotional Department of the United Society, 1501 Locust St., St. Louis, Mo.

At a University Center

By J. NEWTON JESSUP

IT is eight-thirty in the morning. I am standing at the south-east corner of Purdue University campus. The tide of student life is flowing past in a sweeping current. It is exhilarating; it is youth-renewing. All the elements of human interest are here. Here is a place for sober thought and widest range of imagination. Could we see all, read all, comprehend all the forces, impulses, hopes, ambitions, hidden away in this current of young life—what a revelation! There would be comedy, tragedy, pathos, smiles, heartaches, yearnings, in abundance.

The tide flows on and on. Where to? As each conceives it, to success, fortune, place, power, usefulness; life, full, rounded, complete. Will each life in the tide reach the ocean of its striving? Not all. There are many forces now mostly hidden from view, that will check and turn aside many from the flow that reaches the level of human happiness.

As one looks at this rushing tide of young life, if he is old enough to have had large experience in life and its ways, he wants—yearns—to get in somehow and help direct the current. The paths that God has marked are safest. Other paths may lead to temporary success and happiness; but the paths of God are sure. How may this sweep of life be turned into safe channels?

Here the church stands with open arms of welcome, bidding all who will enter the path safest and surest. The church sees in this mighty stream of university life the most potentially powerful forces in our common life; forces for Kingdom triumph or for national defeat. To get hold, keep, train, direct this potential victory ought to be the masterful, all-consuming passion of the church. Is the church alive to its opportunity?

All is set for the church to win. The work began weeks before the registration. A hundred upper class men who had been active in church life the previous year were asked to come early and be ready to receive the freshmen and direct them to the church the first Sunday. The registration is over. Their church affiliation or preference is known. Like scouts for the athletic association, scouring the new body of students for athletic material, a hundred and more old-timer church men are out after the new students inviting them, offering to go with them to the reception to freshmen on Friday night at the First Christian Church. Friday night comes. A hundred and twenty-five freshmen are there and scores of upper classmen to make them feel at home. A fine dinner is served, compliments of the upper class men. The Sunday school and church service are magnified. Freshmen are made to see that in the Purdue University life the church has a big and commanding place. Friendships are formed in the church. The new students go away feeling that the church must be a part of their educational life.

Friday and the freshmen reception over, letters are slipping through the mails into the homes of hundreds of students; scouts for the church are entering student quarters, homes, fraternities, inviting students to the Sunday school and church the following Sunday.

Sunday morning comes and crowds are thronging the church, among them are two hundred students. Most of them stay for church service. They are back for Christian Endeavor and for the evening service, where nine hundred people assemble, among them three or four hundred students.

At church and Sunday school were one Armenian, two Hindus, one Bulgarian, two Filipinos and two South Americans. Eight students joined the church that day.

The day closes. The students away from home for the first time have found friends, a rallying center and a welcome. They are grateful. They think the church folks have outdone themselves. They are satisfied. They do not know what is yet in store for them. That week the mails and Kingdom-scouts are busier than ever. They are invited to the big annual mixer, on Friday night. One hundred of Lafayette's young men and women have provided a rousing social for them. More than three hundred students try to crowd the reception room. There are too many. The room is inadequate. But the students know that the welcome is there even if they cannot get to it. They can see it through the windows. The church, after all, is alive. It is their friend. They will return. They resolve that they will go to church while doing university work. This is what the Lafayette church is trying to do to direct that current of university life in safe channels. It is being directed by the whole church, under the leadership of the pastor and the Purdue student pastor, Robert Knight.

—Sent by J. N. Jessup, 1921.

The Purdue Student Class in Front of the Church Building, Lafayette, Indiana

It is in this church that J. Newton Jessup ministers and it is among these students that Robert Knight serves.

The Light of Laoag

By VERA ADAMSON

—Sent by Vera Adamson, 1921.

The Christian Dormitory and Training School, Laoag, Philippine Islands

THE city of Laoag,* Ilocos Norte, Philippine Islands, is the site of the Christian Training school. Laoag means, in the native dialect, light. Surely the light of Laoag is the Christian Training school as it sheds the gospel rays and sends forth the young women to "shine as the brightness of the firmament, and as stars for ever and ever," with their knowledge of the things of the Kingdom and in winning many to righteousness.

On June 6, of this year, the school began its fourth year. Last year there were twenty-two enrolled and half of the enrollment graduated last December. In spite of this loss of fifty per cent, we now have twenty-three enrolled and one more who has written that she is planning to come.

This Training school is outstanding among the Disciples of Christ for it is the only one in the Philippines. It therefore serves in a very limited way the needs of all of our field. We are at present limited in room, until the new building is available. Last year we had one girl from the Tagalog field but she married this last vacation so did not return. The difference in the dialects makes it difficult as our work is limited to English speaking girls except for the Ilocano district. This year among the twenty-three, we have ten from our own province, Ilocos Norte, four from Ilocos Sur, the province to the South for Sur means South, three from Abra and six from Cagayan, the most northern province in the Island of Luzon.

For two years we housed the school girls in the same building as the dormitory. By dormitory we mean the home for High school girls. There is only one High school for the province so the girls must come sometimes a great distance to attend school and they need a good home. This we strive to give them in the Christian dormitory. The growth of both the school and dormitory the last year compelled us to seek quarters outside for the Training school girls. We found a building across the street where the girls could live and could take their meals still in the main building. It was an old bamboo structure, low, damp in the rainy season, full of mosquitoes and crowded but the girls made the best of it thinking that this year our nice cement building would be finished. In June the new one was not done and will not be until about September so we secured another one a block away. We worked hard in cleaning corners which never had been cleaned before, crowding in beds, tables and chairs, putting up curtains and pictures to make it attractive to the girls. Then came the problem of chaperon, distance to meals during the rainy season, annoyance of onlookers and unwelcome and unfriendly visitors. As the number of High school girls was not so great, we decided, finally, to move the girls back to the main building. They were happy at the thought and we were relieved to have all of our family under one roof.

Three years are given in both Ilocano and English courses. We find as yet a great need for work in the dialect as many of the girls have not gone far enough in the public schools to do all of their work in the English and, moreover, the vernacular is of more value to them as that is what they will use when they go back to their homes and churches. Seven out of the nineteen are taking their work in the English.

At the close of the commencement week last December, the Alumnae Association of the school was organized. At their suggestion it was decided that the eleven graduates should support a girl in the school this year. The girl was selected and is here enjoying the work very much. She is an orphan and is dependent but a very earnest Christian. This is a fine project of the girls and we trust will succeed. Each year the work of this organization can be enlarged.

Out of the graduating class two girls have married, eight are at present working as Bible women or deaconesses and one is teaching in the Training school. This girl was the honor pupil for the three years in the school. While she is busy with her classes and teaching our new missionary, Miss Dale Ellis, the dialect, she is asking to attend the High school. She has completed the grades only. One other Training school girl is attending the High school this year and taking what work she can in the Bible classes. It is commendable that the girls desire a higher education.

The work of the girls is not confined alone to the class room. On two days of

-Sent by Vera Adamson, 1921.

Faculty and Students of the Christian Training School, Laoag, Philippine Islands

Missionaries in the back row from left to right are: Edith Eberle, Mrs. F. V. Stipp and daughter Jane, Vera Adamson and F. V. Stipp.

*Pronounced La-wog.

each week groups of girls go to various parts of the city to hold mothers' meetings. That means eight such meetings a month. They are trained for this work by the missionaries, one a doctor, before they go out and often a nurse goes with them to teach the mothers. A Bible lesson is always given. Much good is accomplished by this contact with the women.

On Sunday afternoon six groups go out to teach the Bible to the people. Hundreds of people, men, women and children are touched in this way by the gospel message. One of the girls who is also the Bible woman of Laoag, leads the younger girls in their meetings, visits the jail, hospital, the members of the church and holds children's meetings. Each week end, another girl who is a Senior this year is sent by the convention of Ilocano churches to a village or "barrio" about five miles west of Laoag near the China Sea where are a large number of Christians. She goes on Saturday and returns Sunday afternoon.

May the benediction and light of God's countenance shine upon this school that it may with greater radiance reflect the life of the Master among this people.

White Christmas Gifts for the King

By JESSE M. BADER

'TIS a beautiful custom that is coming among our churches and Bible schools more and more each Christmas—that of observing the "White Gifts for the King" program. What a change in thought and purpose from other days when boys and girls used to feel that Christmas was a time of receiving rather than a time of giving. All churches and Bible schools are placing new emphasis upon a giving Christmas. The "White Gifts for the King" story asks for the gifts of service, self and substance. Each gift is to be white and so long as each gift is white, the King, so we are told, does not regard one above another.

Of these three gifts mentioned we wish to speak particularly in this brief article about the gift of self. Many of our Bible school leaders feel that there ought to be at least two decision days in every Bible school each year, one to be observed Christmas and the other on Easter. These two seasons lend themselves especially to the winning of young people to Christ. It is being suggested that as a part of the White Gifts Christmas program this year, that a place be made and an opportunity given for decisions for the King when youth shall be asked to make their confession of faith and to obey the gospel of their King. This Christmas should be prepared for unanimously as a great soul winning day by every church and Bible school in the brotherhood. It can be made such a day by

(1) Preparation. Things don't just happen. If a Bible school has a great Christmas program and a generous giving Christmas, there must be much hard work and careful preparation. The same is true concerning evangelistic results for this wonderful day. At least four weeks (six weeks would be better) should be used for preparation. The teachers and officers together with the pastor of the church should discuss, plan and pray about winning the members of their school to Christ who do not belong to the church. All members of all classes from the Junior department on, should be approached again and again, and urged to take this step. These should be interviewed before Christmas and talked to personally about making their decision. Calls in the home are most fruitful in their results. This whole plan and purpose should be discussed in teachers' meetings and given publicity before the entire school. A five-minute talk might be made each Sunday before the school urging those who are Christians to win at least one other to Christ by Christmas and also urging those not won, to make their decision for the Christian life and give themselves to Christ as a "White Gift" inasmuch as He gave Himself for them two thousand years ago.

(2) A Definite Program. Many Bible schools will use the "White Gifts" program. Others will follow out other lines of thought and purpose but, whatever the program that shall be used, each school should find a definite place for a decision service to win others for Christ.

The joy bells of Christmas ring loudest when the gift of self is presented to the King. These bells will ring loud in the hearts of those who make their decision and then they will chime forth their melodious music also in the hearts of those who have won another to Christ. Christmas can be made a day of music in heaven and on earth.

Two plans might be followed in connection with the Christmas program: (1) If the program is given at night the gospel invitation in the Bible school should be given in the morning when there is opportunity for greater reverence and better results. Those who make their decision in the morning should be recognized at the evening service during the program when the three gifts are called for. They should be asked to step forward and stand together while the pastor or someone else makes a short talk to them about their decision. At this place in the service the gospel invitation should again be extended and others urged to make a decision for Christ and take their stand with those who are already before the audience.

Another plan would be to give the invitation song in the midst of the Christmas program itself at the most impressive time. As many as possible should be asked to arrange for their baptism as a climax to the day's celebration and program.

Nothing will be done on the whole program that is more important than this. Reverence, earnestness and love should mark this decision service.

It was the earth's most joyful day when the Christ was born into the world—it is heaven's gladdest day when souls are born into the Kingdom.

Miss Lucy Wetzel

THE Department of Religious Education announces with pleasure the calling of Miss Lucy Wetzel of Bloomington, Illinois, to the service of elementary superintendent and general office director for the northern district with headquarters at Omaha. Miss Wetzel is already at work and may be addressed at 2605 Harvey St., Omaha, Nebraska.

This encouraging word from President L. O. Lehman of Eureka College will serve as an introduction of her not only to the churches of Iowa, Nebraska, Minnesota, North and South Dakota but also to all the brotherhood.

Miss Wetzel comes of well-known stock among the Disciples of Christ. On her mother's side she is a descendant of both Elder Ben Major, founder of Eureka College, and Elder John T. Jones, a pioneer preacher in Illinois. Her father has been a minister of the church since his graduation from Eureka College in 1894, serving a number of the very best churches in the brotherhood. Her mother is also a graduate of Eureka.

Miss Wetzel herself graduated from the college in June of this year, receiving her degree *cum laude*. Her work in the college was uniformly of a high grade. She did work in Religious Education under Dr. C. F. Cheverton and Prof. Geo. E. Moore.

She has had excellent training since her childhood in public speaking, her mother having been at one time a teacher of elocution, and having devoted a good deal of time to the training of her daughter. The most outstanding work she did in this line in school was in the senior play, where she took a leading part in "The Melting Pot." She comes to her new position with just the training needed.

Some Statistics Regarding China

In China there are 324,000,000 illiterate people; 125,000 Christian literates; 188,000 Christian illiterates; 36,000,000 non-Christian literates. Among the Chinese children there are no less than 99,000,000 of school age and only 4,208,695 in school. For every boy in a Christian school 410 are not in school; for every girl in a Christian school, 900 are not in school.

Women's Missionary Societies and Circles

Program Helps

Bible Study

THE DIVINE ORDER IN MISSIONS
Acts 1:8; Luke 24:47; Rom. 1:16
(Based upon Chapter IX, "Where the Book Speaks," By A. McLean.)

STANDING with the Eleven on Mount Olivet, our Lord said to them, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, first in Jerusalem, then in all Judea and Samaria, and unto the uttermost part of the earth." This language shows conclusively that He did not mean that the apostles were to address themselves to these places in the order named, finishing one before doing anything in the next. This Scripture is frequently misquoted and misapplied. Speakers and writers quote it thus, "You shall be my witness, first in Jerusalem, then in Judea, then in Samaria, and then unto the uttermost part of the earth." By substituting "first" or "both," and by inserting "then" three times where it does not belong, they materially alter the meaning of the sentence. They speak of their city or town as Jerusalem, of their state as Judea, of their nation as Samaria, and the rest of the world as the uttermost part of the earth.

If the apostles had confined their labors to Jerusalem till all the people in that city were reached and won to the faith they would not have been able to preach the good tidings of the Kingdom of God elsewhere. They had not so interpreted the parting charge of their Lord. Having made a beginning in one place, they hurried on to the next. They sought to reach every part of the habitable globe with the message of salvation through Jesus the crucified. The successors of the apostles had the same conception of their duty. Eusebius tells us that they continued the work of preaching the gospel, and scattering abundantly over the whole earth the wholesome seed of the heavenly Kingdom.

In the great commission as recorded by Luke we learn that our Lord told His apostles to "begin from Jerusalem." But that was not, as is erroneously believed and taught, because Jerusalem was their home. We know that Jerusalem was not the home of any one of them. On the day of Pentecost the people who heard Peter and the Eleven, said, "Are not all these that speak Galileans?" Jerusalem was not their home, nor was Judea. They were to begin at Jerusalem because at Jerusalem the great events of the Christian religion had taken place; and if they had not made some converts in Jerusalem they could not have gone to foreign parts and expected the people there to believe these events. The correct rendering is "Beginning *from* Jerusalem." If the Greek had been so rendered from the first, there would not have been so many attempts to minimize the missionary appeal. Referring to the preposition translated "from," Winer says it is "used to denote simply the point from which motion proceeds." The Revolutionary war began at Bunker Hill, but it was not confined to that spot. Bunker Hill was the initial point only. Afterwards came Valley Forge, and Trenton, and Yorktown, but the war did not "begin" at any of these places.

Moreover, at that particular time there was a providential opportunity for spreading the gospel far and near. There were dwelling at Jerusalem, Jews, devout men, from every nation under heaven. Here were representatives from fifteen countries and from the three then known continents. They were gathered in the capital of the theocracy in order that they might first hear the gospel and then diffuse a knowledge of it abroad.

That this is the correct interpretation of the words, "Beginning from Jerusalem," is clear from the fact that about fourteen years after the Ascension Antioch became the second capital of Christianity. It was in Antioch that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them. Antioch was not the home of either of these men. Barnabas was born in Cyprus; Saul was born in Tarsus. Neither one of these began his work in his own home.

Speaking of the gospel, Paul says it is the power of God unto salvation to every one that believes; "to the Jew first, and also to the Greek." The Jew was to hear first because to the Jew pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. For two thousand years God had been preparing the Jews for the coming of the Redeemer. He taught them by judges, by kings, by priests, by prophets, by righteous men; He taught them by bondage, by disaster, by defeat, by captivity; He taught them by His goodness and severity. They had this great advantage over all other peoples, that to them were committed

FIRST YEAR PROGRAM

SIXTH MONTH
One Fourth of the World in China

HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
- Hymn
- Bible Study—"The Divine Order in Missions"—Acts 1:8. Luke 24:47. Rom. 1:16.
- Prayer

SPECIAL MUSIC
THE FIFTH GROUP COMES FROM CHINA
1. Characteristics and conditions of the people
2. Robert Morrison, "The Apostle to China"
3. Those who represent us in China

DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE:"
For the native church in China, that the Christians may prove steadfast and true; for Christian teachers in sufficient numbers to exert a determining influence on the China of tomorrow; that the church at home may be as zealous for the spread of the gospel as are the missionaries on the field.
OFFERING AND BENEDICTION
PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c;
- Pictures illustrating program topics, 10c;
- Books: "Epoch Makers," Pages 71-84.

NOTE: Topic 2 on "Robert Morrison" should be prepared from the McLean book "Epoch Makers of Modern Missions."

SECOND YEAR PROGRAM
Applied Christianity or the Missionaries at Work

SIXTH MONTH
For Other American Republics

HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
- Hymn
- Bible Study: "Mary of Bethany"
- Prayer

SPECIAL MUSIC
LESSON: LATIN AMERICA
1. Human, and Natural Resources
2. Intellectual Capacities, and Educational Work
3. Religious Tenets, and Christian Evangelism
4. Social Conditions, and Conservation of Life
5. Governmental Policies

DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE:"
That new and living faith may come to the people of Latin America; that Christian leadership may be developed in governmental and educational affairs; that enough missionaries may be found and sufficient money secured to meet our responsibilities throughout the Neglected Continent; that our schools may prosper. Pray for the missionaries in this field.
OFFERING AND BENEDICTION
PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c;
- Pictures illustrating program topics, 10c;
- Book: "History of the C. W. B. M." Pages 93 to 109.

the oracles of God. Not only were the Jews prepared for the gospel as no other people were, but they were scattered among all nations. This contact was necessary if they were to be the chosen messengers of God to give a knowledge of His grace to all nations. Strabo says it would not be easy to find a place where the Jews had not gone. The Jew who had been of all men most provincial became a cosmopolitan. Every town had its synagogue in which the law of Moses was read on every Sabbath.

The Jew was to hear the gospel first; that was so ordained, but it would be false to say that it was intended for the Jew in preference to the Greek. The gospel was not principally for the Jews; it was for all men everywhere. "Is God the God of the Jews only? Is He not of the Gentiles also? Yes, of the Gentiles also; if so be that God is one." It was according to the counsel of the eternal God that the Jews were to hear the word of truth, the gospel of their salvation, first. Our Lord recognized this. He said, "I am not sent but to the lost sheep of the house of Israel."

The use often made of the passages relating to the priority of the Jew in point of gospel privilege finds no warrant in Holy Writ. It is perfectly proper to carry on work in one's own neighborhood, but it is not necessary to pervert Scripture to do that. Every little town in Christendom is not Jerusalem; and the Anglo-Saxon is not a Jew. The divine order in missions is that the church should do all in her power to give the gospel to every kindred and nation and tongue and tribe and people on the globe. She is not to confine her efforts to any one section. The great commission contemplates the evangelization of "all nations," "all the world," "the whole creation," "the uttermost part of the earth." Only as the parting charge of our Lord is realized can He see of the travail of His soul and be satisfied.

Echoes from Everywhere

The Lean Months

July, August, September and October are the lean months for the United Society.

The missionary year closed on June 30 and all church organizations made heroic efforts to get their offerings in before that date. Following June 30 came the summer months, with ministers on vacations and the usual summer slump. This made a corresponding slump in the receipts of the Society.

However, all friends of the Society should remember that the monthly payments had to go on just the same. Following June 30 there was a surplus on hand, but when that surplus was exhausted it was necessary to go to the banks and borrow money.

The churches are urged, therefore, to send all monies on hand for the United Society immediately to the Treasurer of the Society. Monthly and quarterly payments should be made if possible. It is greatly needed right now before the Thanksgiving offering for Home missions comes in.

Please forward all United Society money immediately to the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

A Right Decision Put Into Immediate Action

I am in receipt of a letter from a prominent business man in one of our Texas churches. It reads as follows: I was one of the number who voted last night to settle the question of tithing and this letter is to inform you that I have settled the question and will begin tithing October 1.

S. W. HUTTON,
Southwestern Superintendent of Religious Education.

The Passing of Mrs. Jackson

In the passing of Alice E. Jackson, the missionary work of Southern California will miss a true friend and loyal comrade in service. She was truly a daughter of the King, entirely surrendered to Him in purpose and life. We can best show our worthiness of her friendship through increased endeavor and sacrifice in the cause of world wide missions so dear to her.

She accepted her office as State Secretary of the women's work in Southern California as a sacred trust, and laid on the altar of her devotion to its interests her rarest gifts. May we follow as she followed Christ, and through her memory be led to larger giving of life and means for bringing in of the Kingdom of Christ in all its fullness.

This is the feeling which has been expressed by the members of the Glendale Church among whom Mrs. Jackson lived and worked. In her relation to the state missionary work, as well as in her local church, she has been greatly missed since her death, late last spring.

The View Point of a New Missionary

This is a splendid place to be in. I never cease to wax enthusiastic over the excellencies of Laoag as a provincial town. It's beautiful, clean and well laid out and surrounded by country attractive beyond description. From the first the people who make the greatest appeal, have seemed just like my own, neither strange nor foreign.

The dormitory and Training school girls soon became very dear to me. It is a great privilege to be in a High school town where there are so many boys and girls, but it fairly appalls me when I think of their need and my inability to meet it. On the other hand, there are many contacts that I am making and I'm hoping for a good year among these young people.

There have come experiences, even in the few months I've been on the field that have brought the question "Is it worth while?" The answer is always decidedly in the affirmative. In my English class with the nurses in the hospital, there is a boy who came from over in the mountains. He wrote a paper the other day on the assigned subject, "The Duties of a Nurse," and this was his conclusion: "A nurse must be a faithful Christian worker in order that she may be able to serve and go among the weary and sick people. If she is not a Christian, she will not be able to serve the sick as well as our Lord who said, 'Because thou hast done these things unto the least, thou hast done it unto me.'" Just a few with such a vision to train a new generation can produce a new people. All I ask is to help inspire even a few.

DALE [illegible]
Laoag, Philippine Islands.

Let's Put this Song In Our Song Books

At Winchester, Kansas, is a Reformed Presbyterian church of two hundred fifteen members. Last year this church raised a budget for missions and benevolences. The members of this church raise the same sort of crops, receive the same low prices and pay the same high taxes as other Christians in Kansas. But they have had persistent training in the fine art of stewardship at the hands of cultured ministers, and there are one hundred forty tithers among them. The Reformed Presbyterians are Psalm-singers. One Psalm mentions the world and the fullness thereof belonging to God. Let's put that one in our song books.

HUGH LOMAX, Field Secretary for Cotner College.

(*Continued on page* 59.)

Hidden Answers

1. Explain what is meant by "unlocking" the Bible.
2. What is it that many of our states have provided by law or custom?
3. What is it that threatens all great cities?
4. What would God have us make out of the neglected children of Paraguay?
5. What is the determining factor in providing spiritual leadership?
6. What is it that the old people in the Massie Home have learned?
7. What four things are necessary if we are to meet properly our obligations in the field of teaching?
8. What is it that every missionary mother in India prays for?
9. What special thing does the missionary ask of the pastors in the home churches?
10. What are our schools and chapels in China, wonderful examples of?
11. What did Ruperto say when asked what he was doing in jail?
12. What does George F. Bradford of California say?
13. What is the light of Laoag?
14. What is the greatest responsibility that comes to young men and young women?
15. What is the lesson that is hard for anyone to learn?

Woman's Day in the Church

FOR many years the first Sunday in December has been known and observed as C. W. B. M. Day in the churches wherever there is a Woman's Missionary society. When the Christian Woman's Board of Missions was merged with the five other Boards into the United Christian Missionary Society, it was definitely stated that the woman's missionary organization in the local church would continue its work with very few changes. This, of course, includes the observance of Woman's Day. The real purpose for observing this day was to bring before the entire church the work which came more especially under the direction of the Christian Woman's Board of Missions, and the church was given the opportunity of expressing its interest in the work by a free will offering. Many men and scores of women would on this day pledge one or more day's support for a missionary, pay for a Life Membership or give as they could for the work. In the churches that have adopted the budget plan, not so much stress is laid on the special offering, but churches not using the budget plan have continued to make much of the offering. Whatever was given on this day was sent in by the treasurer of the Woman's Missionary society and was credited on their aim for the year.

Preparations should be made for the first Sunday in December. The scope of the work has been greatly enlarged. The women are now having a share in the support of all the missionary and benevolent work of the United Christian Missionary Society. Programs and envelopes will be sent out from Headquarters. (Free of charge.)

Many churches will have a special address given by the pastor, a state or district officer or a missionary. Others may put on a pageant but many will want to use the program suggested.

Two very important points should be emphasized on this occasion.

First: A call for new members to enroll in the local missionary society. Let the slogan be, "Every woman in the local church a member of the Woman's Missionary society."

Second: In churches not using the budget plan special appeal should be made for a generous offering. Never has there been greater need for funds to carry forward the Lord's work. In view of the needs, many of the budget churches will be glad to take a special offering at this time.

Congregations are waiting for help so they can build church homes. More than fifty homeless old people are looking toward Jacksonville, Florida, and begging that that home be opened soon. Workers are needed in all the institutions in the homeland. Worn out ministers and missionaries must not be neglected. Fifty-two new missionaries have just gone "to the uttermost parts of the world" as our representatives. Scores of others are getting ready to go just as fast as they can. In every mission field there is need of more equipment, more workers.

No true Christian man or woman can hear these many calls that are coming from every part of the world and turn a deaf ear. Let us give according to our blessings.

J. S. Flaglor

Appointed Postmaster at St. John, New Brunswick, after 50 years of faithful and efficient service in that Post Office; re-elected Secretary-Treasurer of the Maritime Christian Missionary Society after thirty years in that post or as President; with redoubled zeal magnifying his provinces as a missionary field, both for its own people and for the United Christian Missionary Society.

All These Died in the Faith

Mrs. Rachel Underwood, August 30, 1921, West Mansfield, Ohio. Age 84 years. Charter member of the Woman's Missionary society.

Mrs. M. E. Wells, July 1, 1921, Cleveland, Ohio. Age 88 years. A faithful member of the Miles Avenue Church; charter member, Life Member and one-time president of the Woman's Missionary society.

Mrs. Mary Jane Campbell, July 2, 1921, Cleveland, Ohio. Age 63. Member of the Woman's Missionary society.

Mrs. Dell Botten, August 21, 1921, Cleveland, Ohio. Age 75. One of the oldest members of the Miles Avenue Church, and a member of the Woman's Missionary society.

Mrs. Elizabeth Brauch, January 10, 1921, Vine Grove, Kentucky. Age 69.

Mrs. Mary E. Logan, September 3, 1921, Denver Colorado. Age 94. Member of C. W. B. M. almost from the beginning and a Life Member.

Mrs. J. W. Edwards, August 5, 1921, Russellville, Kentucky. Age 51. Member of Woman's Missionary society.

Mrs. Mary Fountain, July 4, 1921, Sturgeon, Missouri.

Mrs. Joe Shelton, May 14, 1921, Russellville, Kentucky. Age 61. Member of Woman's Missionary society.

J. W. Hulett, September 7, 1921, Sturgeon, Missouri. Sunday school superintendent for twenty-seven years, having been absent only five Sundays in the entire period.

Mrs. E. T. Wiley, August 18, 1921, Olney, Illinois. Age 76. Member of Woman's Missionary society.

Mrs. Gertrude McCune, September 15, 1921, Braddock, Pennsylvania. Daughter of the late Rev. W. D. Lane, minister.

Mrs. J. Wesley Reed, September 26, 1921, Wellsville, Missouri. Charter member and president of the Woman's Missionary society.

Mrs. J. T. Gray, Wheat Swamp, N. C. A devoted member of the Woman's Missionary society.

J. H. Painter

I DESIRE to speak a word of genuine appreciation of the true worth of the sainted J. H. Painter, recently deceased, who through a long period of years was a most faithful and successful preacher of the gospel and in more recent years a loyal member of the Coffeyville congregation. No one could have been more greatly beloved or held in higher esteem in our midst than he, for his life was an inspiring example and his presence in our services was always a benediction. Though more than eighty years of age he kept his mental faculties alert and had it not been for the fact that he had practically lost his hearing he would have been able to serve his Lord in the ministry nearly to the time of his death.

He was a man remarkably versed in the Scriptures. A private conversation with him was a veritable sermon, interesting, informing and delightful. His conversation was always seasoned with the salt of good humor and many instances of his ready wit and repartee will be long remembered by those who knew him. He was a faithful elder in our church and his prayers at the Lord's table crowned many a communion service when the presence of the Lord was made very real to us. His dear wife, we are happy to find, will remain in Coffeyville with us and she too has been a blessing in all our work. In the midst of all the successes of our people we must not forget these pioneers of the cross who in the early days of our movement laid an enduring foundation without which our work today could not stand.

That he was remembered, not merely in thought, but with a substantial check every month from the Department of the Ministry of the United Christian Missionary Society, enabled Brother Painter to close his days in peace and comfort.

LIN D. CARTWRIGHT, MINISTER.
Coffeyville, Kansas.

A Very Special Note

Read very carefully and thoughtfully the statement which comes under the head of "A Call to Prayer and Effort," found on page 20 of this issue. No more vital thing confronts the Christian today than the question of Disarmament.

EUREKA COLLEGE

Woman's Missionary Society

Development Work

WHEN the books closed for the last year of the Five Year Campaign it seemed a crisis hour. Though it was the close of a period of special effort we stand not before a finished task, but before a wider open door that should challenge every Christian woman to greater service.

When He looked on them He was "moved with compassion toward them because they were as sheep having no shepherd". Are we so moved? During the past five years scores of young people have not stopped with the emotion of compassion, but have said, "Here am I, Lord, send me." Within the last two months fifty-two of these young men and women have gone to foreign fields as representatives of the Disciples of Christ. Other workers have been called to work in needy mission fields of our own country. In all our colleges will be found scores of the choicest young men and young women preparing themselves for Christian service. No one dare put a value on such a life fully dedicated to Christian service. We may speak words of praise and commendation for these lives, but that is not sufficient. We should "pray without ceasing" for them and we should give "not grudgingly nor of necessity" for their support.

Every Woman's Missionary society, Circle and Triangle Club is asked to say how much they will give this year for the support of all missionary and benevolent work.

Facing the Needs:

First of all, enlist all of the women and young people of the church in the local organizations where they can come together and study world conditions and world needs and the Christian's responsibility for these conditions and needs.

Second, put into every home the WORLD CALL "to inform those who are interested; to interest those who ought to be informed". A blessing will be conferred on every home into which this great magazine goes.

Third, let every woman say how much she will give each month for the missionary work. Every church and every missionary society is asked to adopt its own aims or apportionments for this missionary year. Experience has demonstrated that greater results are achieved if a challenging task is put up to the church as a whole and to the individual members of the church. Let no individual say how much will I have to give if our society does its share this year, but rather, let your society and church measure its responsibility by the need of the world and the commands of its Lord and make and pay its pledges on that basis.

Remitting Funds:

Complying with the constitutions of auxiliary organizations of the United Christian Missionary Society, all funds are handled by the treasurer of the local organization. The treasurer of the Woman's Missionary society, the Missionary Circle and Triangle Club should send all offerings for the United Christian Missionary Society direct to Headquarters, 1501 Locust St., St. Louis, Mo. Each organization should adopt its own aims, handle its own funds and report to the missionary treasurer of the church the amount it remits each quarter to the United Society so it can be counted on the total church budget. All funds sent in by the treasurer of the Woman's Missionary society and other auxiliary organizations will be so reported in the Year Book. If they are sent through the church treasurer they will be credited to the church with nothing to show what has been done by the Woman's society.

Offerings from the Circle, Triangle Club and Boys' and Girls' organizations do not apply on the aim or apportionments of the Woman's society. Each organization should adopt an aim and send in its own report. Just as soon as aims are adopted they should be reported to the state secretary. She in turn will report to Headquarters.

Woman's Day:

Just as in former years the first Sunday in December will be observed in the church as Woman's Day. The editors of WORLD CALL are gathering pictures and material for the December issue which will feature the woman's work. Every church should plan to make this one of the great days in the life of the church. Plan a worthy program that will demonstrate the part the women are having in taking to the world the knowledge of a "Savior which is Christ, the Lord." AFFRA B. ANDERSON.

"Teacher, Please Let Me Be Benjamin"

The Basketry Class—First Christian Church, Gadsden, Alabama

ONE Monday morning, during the Bible story hour of our Daily Vacation Bible School, while we were acting the story of Joseph, little Joe Gussan listened earnestly until we reached the part where the cup was found in Benjamin's sack. "Oh, teacher, please let me be Benjamin," said the ten-year old Italian lad. It seems to me, I shall never forget those large, wistful, pleading eyes, or the joyous look which came into his wan pathetic face when we granted his request. As I went on with the work, I thought

"Of such is the Kingdom," our Master said.
Is there aught too great
To give to the heirs of the King's estate?
Our time, our talents, our silver, our gold
Our thoughts and our prayers,
Can we aught withhold
That will lead these lambs
To the Shepherd's fold?

Several weeks of happy vacation school passed for "Benjamin"—for this was the name he loved to be called after the story.

One day we missed Benjamin and Abraham, the crippled brother. Upon inquiry, we found the Catholic priest had told their mother not to let them attend our school. We pled with the mother to let them return and told her that Abraham could soon make baskets and thus be able to do something to help. You can see him on the front row of the picture—as he proudly holds his basket, just finished, and looking up, said—"I wish I could come to this school all the time". One of their neighbors told me, instead of the bad language she used to hear, she often listens to these brothers singing:—

S-m-i-l-e is smile
S-i-n-g is sing,
All the while we smile and sing,
For our blessed King.

Is not the Daily Vacation Community Bible School worth while?

Gadsden, Alabama BIRDIE F. OMER.

The Vacation Church School

By HAZEL A. LEWIS

—Sent by G. E. Osborn.

Where the "Boy Problem" is Being Solved

Intermediate Department Boys, First Christian Church, Douglas, Arizona

A TEN year old boy out in Colorado was energetically beginning his second day's work in a Vacation Church School and was there early for fear he might miss something. "Say," he inquired, "how long has this thing been going on, anyway?" The teacher assured him that this was the first week of the first Vacation School that had ever been held there. "Well, why didn't we do it a long time ago? It's as good as caves and robbers!"—which is a very high compliment when viewed from a small boy's vacation plans.

This forceful inquiry voices the feeling of many religious leaders. "Why didn't we do it long ago?" No more remarkable thing took place at the International Convention at Winona Lake, than the early morning conference on the subject of Vacation Church Schools. The room was crowded and overflowing with people who had some vital connection with the project. There were no less than twenty-five persons from all parts of the country, who had been directors of such schools; many others who had been teachers in them; a few writers and editors of materials, and a large number who were making definite plans for establishing such schools the next season.

No time was spent in arguments for or against the Vacation Church School. That the plan had "arrived" was simply accepted as a fact. The situation to be faced was the working out of adequate programs, text books and supervision. The cost was found, in the experience of those present, to range from thirty-five dollars to three hundred. One great fact stood out, the need of standardization of both program and materials.

The action of the Department of Religious Education of the United Society, during the past year, in promoting the Vacation Church School and preparing a series of Teachers' Manuals, was more than justified. It was also evident that one of the most important tasks facing the Curriculum Committee during the coming year, is the preparation of outlines and standards for these schools.

During the coming year figures will be systematically gathered and it will be possible to report the number of schools, enrollment and other items that will indicate the development of the work, as far as numbers and statistics can show it. The real results cannot be measured that way.

Imagine, if you can, a group of thirty-five primary children at work upon table and room decorations which are to be sent to one of the Orphans' Homes of the church, for use at some holiday season this fall or winter. The number of children and the product of their work are not the measure of success; that can be found only in the cooperation and broadened sympathy which are developed.

Or perhaps you visit the Vacation School on the day that the five or six year old children are giving a party for the older primary children. The love in childish spirits and the patience of small fingers, which have prepared for the happy occasion; and the consideration and "grace of receiving" on the part of the older children, are the real results, and are valuable contributions to life's lessons of Christian living.

Step over a moment into the junior group. They have, through a narrative, just marched into Jerusalem with General Allenby; they have been looking upon the streets of Jerusalem, and going into the fields outside the city; they are turning now to a story from the Bible of that other Child who lived in that land many hundreds of years ago, but played the games that the children there play today, and saw many of the same things they see. Incidentally you would enjoy seeing a written Bible spelling lesson, in which the boys and girls have made high grades of which many an older Bible student might be proud.

Yet all of these things are only slight indications of the spiritual results that come from a Vacation Church School.

Other results might be told in terms of teacher training. One "boy problem" down in Oklahoma, proved to be a thoroughly dependable, enjoyable pupil. His teacher said, "We never before had him long enough to understand him!"

Our Young People's Work

By H. L. PICKERILL

DURING our recent International Convention the field workers of the Department of Religious Education were engaged several hours in discussing our young people's work. Judging from the interest manifested by these workers we would conclude that a new day is dawning for the development and the utilization of the powers of our youth.

In the past year eight young people's conferences were held in as many different sections of our field work. These conferences are growing in popularity, attendance and service opportunities. Because of their marked success we are planning for four additional ones this year. These will be conducted in territory that has not hitherto had this opportunity for its young people. In these gatherings of the most promising young people of our brotherhood we hope to give a new perspective of the opportunities for life investment in the mission field and in Christian service in the home land. Realizing that only a small percent of our young people with leadership ability will be called into full time Christian service we hope to give due emphasis to a religious choice of a life work whether it be in business or professional life. Through this medium we seek to enable young men and women to live not only as Christians in business but also to Christianize their business. In other words the great principles of Christianity must become working realities in the world's business life if the Kingdom is to be brought in. The custom of letting youth happen into their life work by chance is exceedingly dangerous to the development of Christian character. The investment of life constitutes the greatest responsibility that comes to young men and women and consequently they must be led to make this investment in the light of God's will for their lives.

In addition we hope to give our young people such a vision of the essential principles of true Christianity that they will be able to rise above tradition and custom that bind men and unite their talents with all who are living the Christian life in a cooperative effort to bring in the Kingdom. We ask the cooperation of the young people's workers in the local churches in sending as their representatives to these con-

ferences the brightest and most capable young people they have.

For early and middle adolescence we especially recommend the organized class as a means for meeting the needs growing out of the developing life of this period. In communities where the Scouts are strong and where the Campfire Girls are doing an outstanding work the local church can do well to make these programs the programs for their intermediate and senior boys and girls. These organizations can be made very effective instruments for the expressional activities of the church school program if the leadership is capable and has a vision of the opportunity. These organizations are flexible and can be made to serve the needs of adolescence in a very effective way. In churches where there is a sufficient number for an organization in these movements it is wise to limit the membership to your own boys and girls. This method permits of a greater amount of freedom in making the program supplement the aim of the local church school. The leaders of the church school should see to it that these movements for their young people are an integral part of the entire religious education program.

Several months ago when the United Christian Missionary Society was in the process of making, the National Board of Christian Endeavor of the Disciples of Christ became a part of the United Society. Christian Endeavor is now being promoted under the young people's division of the Department of Religious Education. Enlarged Endeavor activities will be carried on by this department.

Christian Endeavor activities occupied a large place in the field workers conferences at the Winona Lake Convention. The old five-point Star Standard which has been the challenge for Christian Endeavorers for the past year terminated the thirtieth of September and the new standard made up of ten challenging aims is now in the hands of the local societies. The next Christian Endeavor year ends with the current missionary year, June 30, 1922.

Since it has become a part of the educational department Christian Endeavor is called upon to serve in a much larger way than ever before. Some pastors and superintendents have complained that Christian Endeavor has been too much a program apart from the local church. The fundamental principles of the organization make it a servant of the church and if it is to serve effectively it must construct its activities in light of the church's needs.

To do this Christian Endeavor must have the support and cooperation of all the educational forces of the church. Pastors and superintendents must be faithful counselors in formulating the policies and building the programs for the local societies. Such cooperation would enable Christian Endeavor to serve as an expressional activity for the entire church school and it would have as its aim nothing less than the enrollment of all the young people of the church in the Endeavor program. Such a program need not materially alter the status of Christian Endeavor nor take its direction out of the hands of the young people.

The tenth aim of the new standard seeks to give Christian Endeavors the opportunity of taking the initiative in correlating the most important activities of young people of the local church in such a way that there will not be the usual overlapping of membership and function among the young people's organizations. This is being accomplished in many places by having a young people's commission or cabinet chosen from all the young people's organizations whose duties are to see that there is no duplication of activities and also to see that everyone has the opportunity for the best of service, recreational and amusement activities that can be provided by the combined forces of the local church. Every organization is tested by the amount of service rendered. Let every Christian Endeavor see to it that the future of this great organization shall be worthy of its past by aiding it to measure up to larger responsibilities!

Recent years have brought to us a new evaluation of the worth of youth to the program of advancing civilization. We go forward into a greater program for youth with a profound faith that young people will respond to the challenging ideals and abundant life which Jesus brings for the building of a new social order—the Kingdom of God.

The Four-Square Standard of the United Society of Christian Endeavor

Definite Aims in the Four Square Campaign

October 1, 1921—June 30, 1922

Each Point Reached Counts 10 Per Cent

These ten aims in our Standard are based upon the four goals of the Four-Square Campaign Chart.

1. An increase of at least 10 per cent in membership (from October)
2. Average number taking original part in meeting equal to 25 per cent of active membership.
3. Average number of Endeavorers attending evening preaching service equal to fifty per cent active membership.
4. At least twenty-five per cent of active members doing some specific work in the church: singing in choir, teaching in Bible school, etc.
5. At least twenty-five per cent of active members enrolled as Comrades of the Quiet Hour.
6. At least twenty-five per cent of active members each reading one book on religion in the home, devotional training, or related subjects.
7. At least 25 per cent of active members enrolled as members of the Tenth Legion.
8. Annual offerings from the society for home and foreign missions. (Send to United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.)
9. At least 10 per cent of active members attending some Convention, Institute or School of Methods, where Christian Endeavor work is presented.
10. Some definite attempt to correlate the recreational, social or service activities of Christian Endeavor, Bible school, Circle, etc.

War Around Batang

The following is an extract from a letter written by Mrs. Hardy in April and addressed to S. J. Corey. It was received at Headquarters on August 8. Even though conditions may have changed somewhat during the four months that the letter has been on the way, the country in and around Batang is still in an unsettled state. This is due to the hostile feeling between the Chinese garrisons holding that territory, and the native Tibetans whose desire is to drive out the invaders.

—Sent by Dr. Hardy, 1921.

Three Chinese Officers in Batang, April, 1921

These men are friendly to our mission. From left to right: Major La Ying Chang, Colonel Wang Twan Chang, Mayor Wang, the civil official.

WE have had another twenty-four hours of fighting in Batang, beginning at 2 A. M. on the morning of April 20, and continuing until about the same time on the twenty-first.

We had just retired at ten o'clock on the night of the eighteenth, when one of our medical assistants rapped at our door to tell us the attacking party was in a house just outside of our compound, and that the commanders, both Chinese and Tibetan, had sent their cards up to Mr. Ogden and a messenger to tell us they were going to attack the town when the moon went down. They told us not to be afraid but to stay in the house for they would not bother any foreigner or anything belonging to us. We have known most of the Chinese in the attacking party for a number of years and they consider themselves our friends. The leader of the expedition used to be the military commander here, but was "ousted." Now he has a few of his disgruntled Chinese friends helping him and his soldiers are Tibetans from Shang Chen who are supposed to be very fierce fighters and have been wanting a chance for years to take Batang. We had worried some as to what these fellows might do, but when they arrived they sent us word that they had orders from the Governor of Eastern Tibet to leave us and our property alone and if any of us came to harm, the Governor would settle with them afterwards. As you know we live on the second floor of our houses so when we heard the attack was to begin, we moved our beds downstairs and went to sleep.

All day the twentieth the Tibetans kept up a long range fire at the town from our side so the answering bullets flew rather thick in our compound. The Tibetans went into the new school building and shot from there at the town. As the school is directly in front of our house we found it rather safer downstairs all day. One bullet went through Mr. Ogden's window but our house was not hit. We found bullets in the front yard and saw the leaves fly from our trees, however. On the night of the twentieth the Tibetans tried to get into the town, but the attacking party was too weak. They had depended on Tibetans from the north helping them, but they had retired earlier in the day, when the Chinese from the town got their two cannons going. The Shang Chen people had been told they would have no trouble in capturing Batang so did not send a very big force. Three of their big officers were killed and some fifteen others. Their highest officer was killed in our compound. We do not know just where they are now, but we hear they are mobilizing their army about ten miles to the east of Batang and are planning to attack from that quarter.

From north to south in the Batang valley, for 150 miles, the Tibetans have robbed the people "clean", have driven off their cattle, yak, sheep, goats and horses and have not even left them seed with which to plant their fields.

One of the girls in my Sunday school class was killed during the fighting, a daughter of Dr. Shelton's teacher Ge-Zong Ongdii. She went upon the roof to look around and a Shang Chen bullet hit her through the heart. She was such a bright girl and we all thought so much of her.

The Post Office is sending no runners to Atuntze now but the governor of Tibet has a man here who is going home tomorrow and we are sending our mail with him, and asking the Governor to send it on.

I do not believe any of our friends need to have the least cause to worry about us. The Chinese in command of Batang have assured us of their protection, and so have the attacking party. As long as we attend strictly to our affairs we will not be molested. In the old days, the foreigner got it first, but the people have learned we are here as their friends to help them, and they have nothing against us.

The Chinese burned four houses just outside of the town and a little village about a mile away, which they say had Tibetans in them. The Chinese lost one man and have three wounded in the hospital. Batang, too, is suffering from an epidemic of measles and our youngsters are down with them at present, otherwise we are all well.

Between the war and measles, however, we are having a hard time to carry on school and church work, but the hospital is working overtime.

NINA P. HARDY.

Batang, West China.

—Sent by Dr. Hardy, 1921.

Commissioned Chinese Officers in Batang, April, 1921

—Sent by Dr. Hardy, 1921.

Colonel Wang with His Family **(See Page Opposite)**

A Church School of Missions

TO the old question, "How do you solve the problem of missionary education?" the members of the Central Christian Church at Lebanon, Indiana, enthusiastically answer, "A Church School of Missions!"

In 1919 the Lebanon congregation held one of the first Schools of Missions conducted east of the Mississippi River, and found it of such interest that the work is now a permanent feature of the winter's program. It has been held each year through the months of January and February when attendance at Sunday night services ordinarily declines. This year an average of one hundred ninety-seven was maintained in study classes, while the average audience for the sermon hour numbered nearly three hundred.

But mere numbers are but one reason why the Lebanon folk are enthusiastic over a Church School of Missions. During seven weeks of concentrated mission study, new inspiration and enlarged visions of the world's needs are gained, resulting in more liberal giving and larger service from the entire church body.

The stranger who visited the Lebanon church during January or February last winter was greeted at the door with a large poster which read:

CHURCH SCHOOL OF MISSIONS
EVERY SUNDAY NIGHT, 6-8 P.M.
JANUARY 16—FEBRUARY 27

In the vestibule, attractive posters, prepared by the young people, directed the attention to the various classes and studies offered. Before passing to the different classes, the visitor might stop at the librarian's table and look over the missionary books being loaned for the week, or the number of new books offered for sale.

In the class rooms near by, were the men, under the leadership of the pastor, Roy E. Deadman, discussing the problems of world citizenship in Dennett's "A Better World"; a large class of women studying Dr. Hall's "The Near East, Cross Roads of the World"; and a fine group of fifty Christian Endeavorers listening to an interesting leader talk on the religions, customs and opportunities for service in the Near-East. Such was the adult department which met each Sunday evening at 6 P. M. in the church auditorium where they listened for fifteen minutes to special musical programs given by a splendid orchestra. At 6:15 a short devotional period was conducted by the Dean of the school; then classes met for a three quarters hour study.

But the adults formed only part of the school—for downstairs in the Junior and Primary departments met those of one hundred per cent enthusiasm. The closing night of the Church School always heard the children saying: "Why doesn't this last longer?" or, "My! I'll miss the missionary stories next Sunday night."

If you were a wide-awake boy or girl, would you care to miss any session at which some of your own playmates were telling engaging stories about children who lived in such interesting places as China, India, or Africa? Then, besides, there was always "something different" each Sunday night. Maybe it was a song by the Junior quartette, or the surprise might be the "big orchestra from upstairs," or, best of all, a real-for-sure missionary might be there to tell of strange little boys and girls who were learning of Jesus in some land far across the seas. In the Junior classes, "Mr. Friend O'Mau" and "Fez and Turban Tales" were employed for the story hour, while "Lamplighters Across the Sea" was used for the study period. The little folks in the Primary department met the children of the Near-East in story, hand work and games.

At the conclusion of study periods, adults and children gathered in the church auditorium for the special programs of the evening. For this period many friends from our neighboring churches were usually present, several already being enrolled in the mission classes.

Following songs or missionary stories told by and for the young people, came the special address of the evening. This year, Lebanon was particularly fortunate in having H. O. Pritchard, of Indianapolis; Dr. Clarence D. Royce, Indiana Chairman of the Near-East Relief; and Bert Wilson of the United Society. One evening, a team of three students from the College of Missions brought messages for the lands to which they sail soon—Mr. Duncan for Tibet, Miss Perrez-Zuerrez for South America, and Miss Williams for Africa. Direct contact with these splendid folk from the College was a great inspiration to the entire church, and particularly to the children and young people. Of course they're interested—the lad who is hoping to go sometime to Africa with a medicine case—the girl who looks to the day when she will enter China as a nurse. The Church School pays if it does no more than strengthen the purposes lying in those two hearts.

But not by words alone were the calls on the fields given, as one evening the sad story of India's childhood was graphically presented in the dramatization of "As It Is In India." Many were stirred to give and send more gladly and freely.

The greatest service of the School came on the closing night when Bert Wilson brought the call of the world to the young people and conducted a Life Service meeting at which nine pledges were made to consider the fields of Christian service as life work. After the services, one mother said:

"What a blessed inspiration these weeks have been; our children are hearing the calls which came too late for us older folks to answer in person. Our enlarged missionary education should bear much fruit in a few years."

And it is because of that expectation that the Lebanon congregation rejoices in their Church School of Missions.

Latest Word From the Tibetan Party

DR. SHELTON writes from Haiphong, French Indo-China: Arrived at noon today. We should not be here over four or five days. Everything goes fine. Some little disappointments regarding goods but—we are in the Orient again! The Lord has wonderfully blessed us all the way.

J. R. Morse adds: The trip so far has been a perfect success. The weather here is hotly tropical, but almost daily rains have cooled us. Baby Eugene has grown big and strong. In everything we feel ourselves borne up by the prayers of friends in America.

Two Buddhist Priests in Front of their Temple in Japan

They stand here taking up a collection for orphans. The Buddhists have adopted all of the varied forms of Christian service, such as Sunday schools, Young Men's Buddhist Association, and orphanages. They also have hospitals and visiting nurses.

"Take Up My Cross and Follow Me"

By Y. ISHIKAWA

THE summer sky was so clear that even the least mass of clouds could not be seen. The sun shone brightly, like that of the Great Authority. All creatures, high, low, good and bad, hung their heads. Their faces and figures gave the impression of sinners who will stand before the Great Authority on the Judgment Day. All the farmers shielded themselves under the trees, like the first parents of mankind, and endeavored not to be found by the Great Power.

On this bright summer noon, a few young people and myself were hastening to our home from the seaside. On the way we met a funeral procession. It was very simple having but one follower, a lady who appeared to be the wife of the dead man. She had a small book in her hand.

Shortly after the coffin arrived at the cemetery, which was at the foot of a volcanic mountain, she opened the book and in a pitiful and tremulous voice began to sing, "Heavenly Father, Holy Lord." Then she buried the body quietly while she prayed. We knew by her song and prayer that a school teacher had died.

There is a small country town situated at the seaside and about three hundred miles from the capital city, Tokyo. The lonely place is still conspicuous as a Buddhist town. In the homes the tapers gleam on the family shrines every morning and evening; the scriptures are recited twice a day without fail: then on the first and fifteenth of each month the Buddhist priest preaches to the people. Under such training they came to steadfastly believe that the Buddha is their only savior.

We heard that some young people, who had been educated in Tokyo or the city of Osaka, might have been Christians but for this infantile faith, which would not permit them to explain Christ to their people. If they had, they would have been oppressed by the Buddhists and their teaching would not have come to fruit. We have heard that several times Christians started working there but accomplished nothing and so were compelled to leave.

Readers, from this circumstance, you can easily guess how strong was this Christian teacher's faith. He had moved to this town about half a year ago. He gained a great reputation among the people which was, of course, because of his excellent character and training by Christian parents. However, as soon as it was discovered from his songs and prayers that he was a Christian, his great reputation was turned to persecution.

It was during the summer vacation, unluckily, that he was laid up by illness and no one paid him a visit. His wife was nurse, friend and comforter. Although she nursed him at the risk of her life, her efforts were thoroughly naught. He who fought against illness, persecution and the hot summer weather for three months finally took his journey for the Eternal Home, singing his favorite song, "Jesus, Lover of My Soul."

Alone for a time, the wife fell into such deep lamentation that she was considered insane. However, as she came back to herself she resolved that her husband's body must be buried by her hand, as we have seen. After this the door in that town was opened to Christianity.

Sendai, Japan.

Canada and Religious Education

By John Stuart Mill

THE churches of the United States are not alone in feeling a great and growing need for a system of religious education for the young people of the present day.

Canada has originated and is working very successfully two wonderful organizations known as "The Tuxis Boy" and "The Canadian Girl Life." The slogans of the boys' organization are contained in the letters used in the spelling of the word "Tuxis." X stands for Christ in the center, U and I signifies that Christ only can come between us. T stands for training, S for service. These systems have all the good points of other systems with many new features and are considered the finest programs for the building up of the young life of this generation. Many workers in the States are watching with interest the Canadian plan.

It is very encouraging to note that some of our Canadian brethren are taking a prominent part in the great work and they are given places of responsibility and leadership. George H. Stewart of Winnipeg, is the president of the Manitoba Board for Boys' Work. Marcellus R. Ely of Vancouver is president of the Religious Education Council of British Columbia. Many others are making the Disciples known by their activities in this work.

The United Christian Missionary Society has given much attention to this northern country and some work has been done toward developing its churches and Bible schools. Plans are now being formulated for a greater development of the work there by being represented in more of the important centers, thereby keeping more successfully united the work of our scattered brethren.

Some of the leaders of the various Canadian provinces met in conference during the International Convention at Winona Lake for the purpose of considering plans for a larger and more cooperative work throughout the Dominion. These brethren in the conference decided that now is the time to make the forward step if we are to present our plea in Canada. Canada is a young country not thickly populated but with a wonderful background and future, because of its ancestry, its resources, its vastness and its ambitions. The workers of this great land are particularly ambitious to lay a religious foundation for the lives of its youth. They requested the United Christian Missionary Society to put in the field a director of religious education to develop the work of the whole Dominion by building up more Bible schools, by helping the present schools reach and maintain a higher standard of efficiency and by representing the Disciples in the Religious Education Council of Canada.

This work is already under way. G. C. Welsman of Ontario has arranged for a representative of the Religious Department to visit at least forty Bible schools of that Province to help encourage the workers. Among other places the proposed itinerary includes Toronto with its eight

Bible schools and the headquarters of the Religious Education Boards of the various communions of the Dominion; Guelph, where our Bible school holds the banner for the most efficient Bible school in that city; St. Thomas, which has two schools and where our people are well represented because of a college established there in former years.

The Canadian brethren also request that a team of workers make a tour this fall and winter of the entire Dominion visiting the churches in all the provinces with a view of uniting the work so that they may move forward with a united front. In this series of Institutes, religious education, the women's work and other phases of church work will be presented.

Canada has never had a Bible school worker giving his whole time to the work. The United Society has given help by sending workers from time to time however. The brethren there feel that the time has come when a man should be placed permanently in the field and that strong and mighty effort be made to implant the plea of the church of Christ in the hearts and lives of the young people of this great and growing nation of the North.

Farewell to Missionaries

FIRST CHURCH, San Francisco, was the scene of an appreciative and enthusiastic farewell service to more than a score of missionaries who sailed out through the Golden Gate, on August thirteenth, for China and Japan.

An eager desire to honor these who, in a few brief weeks, were to represent us on the far-flung battle line of the army of God, culminated in an evening which will always linger, a fragrant memory to all participants.

The interest spread, until there were present, when the hour arrived, representatives from Oakland, Berkeley, Richmond, Petaluma, San Jose, and even Sacramento, as well as from near-by churches. There were two parts to the program. The people first assembled and filled the auditorium. On the platform were seated about twenty out-going missionaries. In turn each arose, gave his name, native state, college, and field and then added a brief message. And such messages! How they spoke of simple faith, unquestioned obedience and splendid preparation!

And the number! We had seen them go out by twos and threes, but here was a whole battalion. Surely our people are advancing. Then in earnest prayer they were committed to Him, whose they are and whom they serve.

In "Greeting and Farewell" each delegation was called and rose to its feet, being hailed with "tumultuous applause."

The second part of the evening was the reception downstairs, under the auspices of the Woman's Missionary society, where delicious refreshments were served and a social time thoroughly enjoyed. The evening seemed all too brief.

The next day, on the magnificent liner "Golden State," these "knightly messengers of the twentieth century" sailed on their crusade to the uttermost parts.

Their coming was a blessing. Their stay was a benediction, their going a challenge. 'Tis with recruits like these that battle lines are changed and victories won. Such faith overcometh the world. And so they sailed away. And we, here on the rim, tried to make their last contact with the brethren so true and warm that it might represent our real heart-selves and all the brotherhood. I'm sure they understood.

W. P. BENTLEY.

Missionaries on the "Golden State", Bound for China and Japan

Front row left to right; Herbert Fillmore, Mrs. Herbert Fillmore, Jean Robison, Harriet Blankenbiller, Earl Otto, Gladys Arnold, Nancy Fry, Esther Hagaard, Stella Tremaine, Mrs. C. H. Wilson, Jessie Trout, Clara Crosno, Dr. C. H. Hamilton, Julia Allen, Mrs. Kenneth Hendricks, Virginia Kirk, Mrs. C. H. Hamilton with her two daughters, Mr. Kenneth Hendricks and baby. On steps left to right; Mr. J. H. McCallum, Mr. C. H. Wilson and son, Mrs. J. H. McCallum, Louise Cory. Mr. and Mrs. Ray Six sailed on a later boat.

A "Big Brother" in Time of Need

By B. H. COONRADT

The Church Building at Collins, Iowa

THE church at Collins, Iowa, in the month of March, 1919, decided to build a new house of worship. The old one-room tabernacle building, constructed at the close of an evangelistic meeting held by Lawrence Wright in 1898, had served its day of usefulness and was in need of repairs or remodeling. A new location was purchased on Main Street, three blocks away from the old structure. The church board employed a local carpenter and architect to draw plans for the prospective building. Being crowded with other building operations during the summer of 1919, he was delayed in getting out the plans before the early autumn, the excavation and basement walls having been completed by that time.

The building operations began in the autumn and continued as rapidly as materials could be secured. But before the side walls were completed, cold weather set in and the erection had to continue through the winter at a great expense of fuel and labor. The building was not completed until July, 1920, and it was dedicated Sunday, July 11, 1920, George L. Snively acting as a most efficient master of ceremonies.

Nine thousand dollars had been gathered in a preliminary canvass led by Dean A. M. Haggard in June, 1919. The carpenter had assured the board that $15,000 would complete the structure. But the increased cost of labor, material and building operations brought the cost to $28,500. Dean Haggard had interested the Church Extension Board in Collins' needs. A loan of $9,000 at 4 per cent was granted. On dedication day it was found that $19,500 must be pledged to clear the church of indebtedness. Nearly $22,000 was secured in cash and time pledges. The Church Extension loan was then negotiated in order to pay bills due until the pledges should mature. With the money stringency coming on, what a boon it was to have a sort of "Big Brother" like the Church Extension Board to become "in need a friend indeed."

The Collins church is very grateful to the brethren of the larger and stronger churches that their gifts have made possible such a beneficient agency as the Church Extension Board, now the Church Erection Department of the United Christian Missionary Society.

The church building is 60 by 72 feet with basement under all. Besides the main auditorium there are four rooms and a lecture room that may be used for an extension of the auditorium facilities. There are five separate rooms in the basement including kitchen and dining room. Two furnaces are used to heat this building. It is the largest auditorium in town. All in all, it is a splendid work-shop and furnishes splendid facilities for enlarging the membership of the church.

Archibald McLean: Leader

(A Tribute)

Christ sends His Lovers forth to breathe an air
Of Hope, Hope ever in man's helpless, loss;
At times He sendeth one surpassing fair,
Bearing the radiance of a richer Cross.

Some one who looks with steadier gaze on men;
Who views with heartfelt trust the fact of grace;
Who doth himself Christ's passion feel again,
Transfiguring all His beauty in his face.

Christ sends yet heralds forth to fire the world,
(This direful world), leading with voice and pen;
And 'gainst Hell's thralling net of misery hurled,
He sends apostles still, whom we call men.

REUBEN BUTCHART.

Toronto, Ontario.

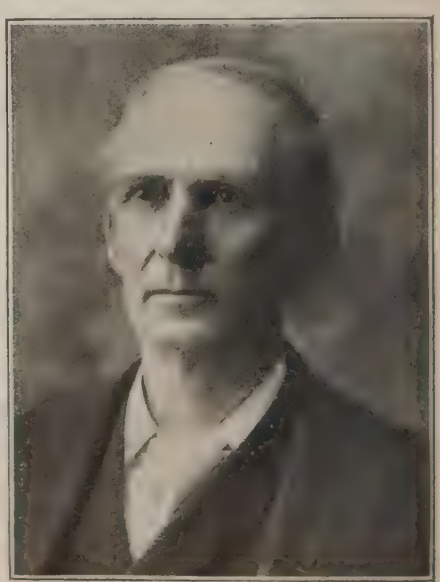
Concerning the Student Volunteer Movement

The Student Volunteer Movement reports that 595 volunteers were accepted by their respective mission boards and sailed to the foreign field this last year. This is the largest number ever sent out in one year and makes the total number of student volunteers, who have reached the mission field during the lifetime of the Movement, up to 8,742. Of the 595 sailing last year the Disciples of Christ had 52. Another large group is now in the College of Missions preparing to go out next year. Back of these there is a Student Volunteer band in each of our colleges. In medical colleges and universities are still others who are rapidly completing their preparation for service at the front.

A Faithful Ministry

F. E. HAUGHEY, Canon City, Colorado, when a boy took the right course to land later in the ministry. In Southern Iowa, during his youth, he heard many of the best early day preachers. From the beginning he was steadfast in his devotion to the church, serving in turn as janitor and superintendent of Bible school before he was eighteen. His preparation for his leadership was in the searching school of experience and Cotner College. He has grown old in the service, loving it more all the time. He still does some preaching. It is always hard for any real preacher ever to quit.

One of the joys of his later days is in the wider fellowship through his retirement support provided by the churches in the Department of the Ministry. He justly feels that the benefits now received were long ago earned and come in recognition of faithful service in the ministry. A proper understanding of this holy task would bring every one to the same fine respect which would result in generously provided support, making an honorable assurance against financial anxiety for all who give themselves in service to the church.



F. E. Haughey

Echoes from Everywhere

(*Continued from page 49.*)

Goodbye to the Office

We are out at sea on the Creole State with the India group. Dr. Williams and his family are with us. This note goes back by the pilot—our last tie to the homeland! May the Lord keep you and us while we are absent one from the other.

MR. AND MRS. FRANK STIPP.

Enroute to the Philippines.

One Way to Help

There are many ways in which the friends of the great missionary cause can express their interest and devotion to the work. Mrs. Isadore Spraker, Long Beach, California, a life long devoted Christian, left a bequest amounting to $618 to the Christian Woman's Board of Missions. At the request of her family this money will be used for the educational work in one of the Mountain schools now under the care of the United Christian Missionary Society.

A New Use for the Lord's Day

Our native workers and missionaries have attended an all island conference or retreat. It continued for six days and was attended by one hundred fifty workers from seven missions.

Porto Rico's new governor has made known his purpose to use the Lord's Day for religious worship and rest and will attend no functions of a public or political nature. Although this is not in accordance with Latin American customs, his announcement has commanded the respect of all classes.

Mr. Carpenter reports more than fifty baptisms in the district since May.

MRS. V. C. CARPENTER.

Bayamon, Porto Rico.

A New Church Building In Lotumbe

Ground has been broken for Lotumbe's new church; also a kiln of bricks was burnt. These bricks are quite successful this time—that is, as successful as the ant hill clay permits.

The evangelists have arrived bringing about 300 inquirers. On July 2, we baptized 216. They came very well prepared.

HERBERT SMITH.

Lotumbe, Africa.

Not an Entertainment, But a Service

The Meigs Publishing Company of Indianapolis has brought out an attractive revised edition of Mrs. Phebe A. Curtiss' brochure—"White Gifts for the King." Mrs. Curtiss is the original author of the "White Gifts for the King" Christmas services and deserves everlasting credit for helping forward the reform in which the old order of Christmas treats is being superseded by Christmas services that stand for the real heart message of the birthday nobody forgets.

In this booklet which is priced at 35 cents prepaid, she tells in an interesting way the story of the genesis of the White Gifts service and some of the things that have been accomplished through it. She gathers up also from the experiences of thousands of Sunday schools suggestions for the most effective observance of Christmas Sunday, with the end that the lives of all who participate may be enriched through the consecration of self, service and substance.

The Influence of a Christian Home

Our oldest minister is Mr. Konno, at Shinjo, yet he has a larger number of young men and boys about him than any of our men. He has three little Samuels in his home. His wife died many years ago. He prepares the food for himself and these three lads. They are with him because it is a safe place for a boy to be. One is from the country, the others from wealthy homes in the city. He has already reared an orphan niece who is today a self-supporting, fine, Christian woman.

MARY F. LEDIARD.

Akita, Japan.

In the Midst of a Building Campaign

At Clarksville we are now in the midst of a building campaign. This is significant because of the fact that Clarksville is in the very center of the coal field that is being opened in this part of Pennsyl-

WHEN YOU GO TO THE NATIONAL CAPITAL
You are invited to attend the
VERMONT AVENUE CHRISTIAN CHURCH
Earle Wilfley, Pastor
National Representative Church Building Project
Indorsed by Disciples' International Conventions.

Why Educate Your Daughter?
That She May be
Economically Independent
A Trained Home Maker
Christian College
with a $500,000 Plant Offers
Ideal Junior College Training
20 acre campus; 9 Buildings; $25,000.00 Natatorium; 2 modern Dormitories — single rooms; double rooms with bath.
Limited to 250 Boarding Students.
Make Room Reservation Early.
Write for catalog and view book today!
Address:
REGISTRAR CHRISTIAN COLLEGE,
Box 700, Columbia, Mo.
EDGAR D. LEE, *President.* MRS. ST. CLAIR-MOSS, *President Emeritus.*

THE CHRISTIAN'S CHRISTMAS GREETINGS
Verse by Amos R. Wells — Six Designs, Size 3½"x5½"
Choice gold-bordered greetings cards of excellent stock. The verses which are catchy and possess the element of a welcome personal interest have also the Christian viewpoint. There are no better cards than these for the expression of Christian Fellowship at Christmas time.
Price, 50c a dozen; $3.75 a hundred with kid finish envelopes
14 Vesey St. GOODENOUGH & WOGLOM COMPANY New York

Do You Believe in the Open Bible?

If so, your Bible school should order immediately the new exercise for Thanksgiving Sunday, entitled, "The Open Bible." It is extra fine. There are exercises in it for the Primary Department, Junior Department and Intermediate Department, as well as a fine exercise for young people.

The songs are all about the Open Bible and should be sung by tens of thousands of Sunday-school children throughout America.

Get your school in line at once by ordering these free supplies: "The Open Bible," coin pockets, four-minute leaflet.

Offering to be taken for the Home mission work of the United Society.

SEND ORDER FOR SUPPLIES TO

PROMOTIONAL DEPARTMENT
UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST ST. ST. LOUIS, MO.

vania. Mather, a town of more than a thousand and less than three years old, is only an example of the many towns and villages that are sure to spring up in this section within the next few years. We are laying the foundation for the work that is to be done here first of all by providing an adequate church building at this important center.

Our work at Mather is interesting indeed. I am enclosing a report of the Daily Vacation Bible School we held there during the month of July. This report is interesting because of the large number of different nationalities enrolled and the high average of attendance showing the interest in the school shown by the entire community.

Of course the strained labor and financial conditions in the coal fields during the past year have affected the work but we know this is a coming field.

CHARLES G. ALDRICH.

Clarksville, Pennsylvania.

A Difficult Lesson For Anyone

"To lose gracefully!" Mrs. Norment in writing of the children in our school in Asuncion, Paraguay says:

They do not lose gracefully and indeed, they are no different from other boys and girls. It is a very difficult lesson for all, I think. During the last two weeks they have been having football matches; the fourth grade against the other grades, two at a time, as evenly matched as possible. Once the fifth grade thought a score had been counted in favor of the fourth and refused to finish the game. So Mr. Norment refused to let them play all last week, hoping to teach them to respect the word of the referee, to lose without complaining and to quench, if possible, the strike spirit which they are already absorbing.

A Successful Term Closed

The spring term of Christy Institute closed with appropriate exercises on July 20. A number of students who have completed the course are strongly averse to leaving the school. They want to pursue the study of English farther than we are able to take them with our present number of classes. We do need larger equipment.

A summer school of five weeks' duration is being carried on by the Japanese teachers. One hundred twenty students are enrolled for the summer course.

C. E. ROBINSON.

Osaka, Japan.

In Honor of Mr. and Mrs. Morse of Tibet

There are hundreds who live in the lowlands,
Content with their ease in life,
With never a thought of a brother,
Whose life is shadowed by strife;
With burdens that might be lifted
If someone would notice and care
But he toils up alone unaided,
Bowed down by the load he must bear.
These people who live in the lowlands
Catch only a glimpse of the sun;
They know not a thing of the top peak
Where God's great wonders are done.
Up there are the ones who have struggled,
Who have laughed at defeat and despair,
Who have done the hard things that faced them
Encouraged by faith in prayer.
Oh, answer the call of the Master,
Let your courage not falter nor tire,
As he on the top peaks awaits you
With the challenge, "My friend, come up higher."

From the Ardmore, Oklahoma, Church.

A Very Narrow Escape For Miss Furman

A letter from Miss Vance of Kulpahar, India, contains the following note:

Last Tuesday evening Miss Furman's house in Rath was struck by lightning and she had a very narrow escape. The lightning ran along the coping to a steel beam in the roof, then along that to the iron rod by which the *pankah* (big fan) is hung and broke the wooden part of the *pankah*. Miss Furman happened to be near it. The lightning jumped from it to her. Some splinters from the *pankah* pole struck her, making quite a wound. She was also burned from the left arm pit to the knee, just a bit on that ankle and also under the right knee. She was unconscious for eight hours and even yet she cannot remember just what she was doing a little while before this happened. Her clothes and shoes were torn to shreds. Dr. Dill and Miss Cowdrey reached her as soon as possible and later she was brought to us here in Kulpahar.

We are all so thankful that she is here alive for it seems a real miracle that she escaped. She is suffering from the shock as well as from the burns. Most of the burns are not deep and I hope that by the time this reaches you she will be quite allright again.

In Lotumbe's Hospital

I have been in Lotumbe eight months today. Have worked in the hospital most of the time, with Dr. Frymire seeing forty to seventy-five patients a day and operating on the average of twice a week.

Three of our hospital boys have returned after four months in the back country. These boys treat the sick who are too far away to come to the station with very good results.

GOLDIE ALUMBAUGH.

Lotumbe, Africa.

Some Busy Days for Beginners

We arrived in Porto Rico on September 1, at about 4 o'clock in the afternoon. All the missionaries and children were at the wharf to meet us. We appreciated the hearty welcome they gave us. We all went up and took supper together at the home of Miss Mills and Miss Carlton. Then we stayed with the Perrys until Saturday, the third, when we went out in the country with the Carpenters. That night I went with Mr. Carpenter on horseback to Barrio Nueve for service. It was quite a mountain climb but I enjoyed it. He married a couple at the close of the service so I saw my first Spanish wedding that night. On Sunday morning Mrs. Montgomery and I both went with him to Dajaos. We enjoyed the trip and appreciated greatly the work these people are doing. There were 182 at Sunday school that morning which they said was a little under the average. In the afternoon we went with them to Gutiérrez where Mr. Carpenter had a baptismal service, then we went to Corozal for services at night. During the week we went to Sábana Seca, Vega Alta and to the town of Comerio where we saw another baptismal service and another wedding. On Friday, the 9th, we came back to the Perry's and attended services at the churches here Sunday. Yesterday they took us to San Juan where we looked at some furniture and other things. Then we went out and went through the Presbyterian hospital which we admired very much. So you see we have been around quite a little. The missionaries have been lovely to us and made us feel right at home. The Carpenters are in today and expect to take us back with them this afternoon and we are to stay in their home while they go on their vacation.

The Island is beautiful but it seems that the living conditions of the people for the most part are miserable. It gives one a depressed feeling to see so much poverty. It seems that we have a great task ahead of us but we hope to be able to do some of the things that seem so much needed.

J. D. MONTGOMERY.

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 West 81st St.
A FRIENDLY CHURCH

ROBERT H. ORR, A.I.A.
Consulting Church Architect
1301 Van Nuys Bldg., Los Angeles, Cal.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Colored Slides for Illustrated Lectures, Rental Service
Stereoscopic Tours of all Countries.
Keystone View Company
Incorporated.
MEADVILLE, PA.
The Slide and Stereoscopic Department of Underwood & Underwood, Inc. has been purchased by Keystone.

Among India's Villages

During July I visited 21 villages. This is the rainy season and we have to go on ponies, and mud, rain and bad roads make it difficult sometimes. I spent a week in Fosterpur and worked with Mrs. Shah in the villages near there. Then we we were out on a four days' trip in which we visited four villages where we have Christians. We try to visit these villages once a month. Found cholera in nearly every village. It has also been bad in Mungeli and surrounding villages and we have lost a number of our Christians.

The Dorcas class was re-organized in the Mungeli church and I was asked to have charge of it. We hope to do a good work with the women through this class.

JENNIE V. FLEMING.

Mungeli, India.

Like Andrew and Philip

Porto Rico has been suffering from a financial crisis for many months. Extremely low prices for sugar, tobacco and coffee—the chief productions and exports of the island—have caused much poverty. Especially is this true in the country districts. The minimum wage a year ago was a dollar a day. Now it is twenty-five cents.

In spite of such conditions there is greater activity anl a deeper spirituality in the churches. Many members, like Andrew and Philip, are interested in bringing others to the Master.

V. C. CARPENTER.

Dajaos, Bayamon, Porto Rico.

Romance at Brotherhood House

Karl Borders writes from Brotherhood House, Chicago, that despite his need for workers at the House, he aided and abetted the plan of making two of his force into one a little while ago.

On August 21, he united in marriage Miss Beulah Deming, girls' worker, and David T. Brown, boys' worker at Brotherhood House, in a unique sunrise wedding at the Indiana sand dunes a few miles out of Chicago. Mr. and Mrs. Brown plan to go to the foreign field eventually, but for the next year, at least, will continue in the work at Brotherhood House, where they will live.

From a Missionary's Note Book

22—Started with two Evangelists for Infanta. Stopped in San Pablo over night.

23—Went to Taorg and spent the night there.

24—Left Taorg and arrived at Atimonon and after canvassing the town with literature, I preached to a good audience in a pouring rain.

26—The meetings under way and one baptism.

30—Talked to the students of Burgos College. This is an independent Catholic institution. Students and teachers out to a mass meeting tonight.

31—A teacher, a student and the servant of a priest made the good confession.

My kit of surgical dressings and castor oil are a good drawing card.

Mr. Lacuesta, a student whom I sent here, has done good work and is helping to keep the interest going. I was much impressed when I was awakened before daylight by the sound of singing and when I sat up to learn the meaning, I saw the whole house kneeling in their morning worship. These are praying people.

C. C. McCAW.

Manila, Philippine Islands.

Starting on Another Year of Work

School is under way for the fourth year. We have now our banner year with an enrollment of twenty-two and one girl yet to come who is detained on account of sickness and another girl who will take her work by correspondence, but who will graduate this year. We have six years of work given, three in English and three in Ilocano. We three teachers are kept busy with from twenty-five to thirty hours a week. With the evangelistic work and the school work I find I am kept busy but it is all work that I love. I will be loath to give up the field work when the Stipps come back.

Since January I have been engaged in institute and evangelistic work. I helped in the Institute in Ilocos Sur last February, held one in Ilocos Norte in March, one in Cagayan in April and one here in Laoag in May. The rest of the time I was visiting the churches. During April, I attended meetings every night with the exception of five. For this month I ate rice as I was out where I could not get bread. Part of the time I slept on the floor. Most of the time the food of the Filipinos is good, consisting of rice, eggs, fish or chicken, vegetables or leaves of trees, and bananas. At Claveria I especially enjoyed the *paco* or young fern sprouts as greens.

Since I had time off last year when I went to Japan, I did not take any time for vacation this year but worked right through the hot season holding the Bible institutes and visiting churches which are hard to reach at any other time on account of the rivers and rains. I had a fine time in the work and felt perfectly satisfied with the plan—so great was the joy of the brethren in my visit among them. Especially were the people glad at Claveria for they are so neglected there. It is so isolated from the outside world since there is only a mountain trail to connect it with Ilocos Norte on the west and a road broken by rivers on the east, leading to Aparri. Automobiles cannot go; there is no telephone; there are no vehicles, excepting the *boca* or *carabao* carts The streets are covered with grass. The only transportation from there is by sea and that is possible only a part of the year when the sea is calm so the boats can enter and leave by the river. The mountains are wooded with the finest of timber and the city is filled with innumerable cocoanut trees. The people there have plenty to live on from their products, for

Banking, Trusts, Securities, Real Estate, Complete Trust Company Service

MISSISSIPPI VALLEY TRUST CO.
FOURTH and PINE ST. LOUIS

Church Funds

How often you have wished that you could help your church financially! There is a way that you can be of real service if you wish to. Thousands of churches have received extra funds through the McCall Plan. This is your opportunity to help your church. There will be no obligation or expense, so write today for full information. Address

Box 102
McCALL'S MAGAZINE
234 West 37th St. New York, N. Y.

Culver-Stockton College

(Founded as Christian University, 1853)

Standard four year co-educational college.
A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.

J. H. WOOD, *President*
Canton, Missouri

Bethany College

Founded by Alexander Campbell in 1840.
A standard College offering courses in the Arts, Sciences, Education and Religion.
A well trained faculty.
A fine body of students.
Athletics given due attention.
Expenses low. Opportunities for self help.

For Catalogue address
Cloyd Goodnight, Pres.
Bethany, West Va.

CARUSO WHISPERS

A newspaper report concerning the death of Caruso, the great singer, says that he was asked the question just before he passed away,—

"Are you perfectly happy?"

He replied,—

"No, for I am afraid some trouble will happen
between my relatives on account of my bequests."

Many a fortune has been squandered in riotous living by the children and heirs of well-to-do parents, many of whom are members of the Church.

WHY NOT REMEMBER THE LORD IN MAKING OUT YOUR BEQUESTS?

Money left for Missions and Benevolence honors the name of the donor as well as honors the Church and the Lord. Christian people should not allow money to drag them down nor to be a curse instead of a blessing to their children. A person who leaves money to the United Christian Missionary Society sets a good example for his relatives and other Christian friends, as well as helps to advance the Kingdom of God throughout the world.

The regular form of Bequest should read as follows:

I bequeath to the United Christian Missionary Society, an Ohio Corporation, whose headquarters are at this time in St. Louis, Missouri, the sum of ($_____) _____ dollars.

UNITED SOCIETY ANNUITY BONDS ALSO HELP TO HONOR THE CHURCH AND HONOR THE LORD

These Bonds help to provide a safe and sure income throughout the life of the donor and help to provide for the advancement of the Kingdom at home and abroad after his death.

United Society Annuity Bonds are safe, sure, non-taxable, gilt-edge, fire-proof, cyclone-proof, drouth-proof, bank-failure-proof—in fact, in forty years of handling Annuity Bonds, the annuity has never failed to go on time.

You can help yourself and help the United Society by purchasing Annuity Bonds.

For literature and further information, address

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 Locust Street **St. Louis, Mo.**

the soil is rich and fertile, since they have plenty of rain. If it were not for my work here I should like to be stationed in Claveria. I am very fond of the place and the people and I have promised another institute for them again next year.

VERA ADAMSON.

Laoag, Philippine Islands.

First System of Writing For the Congo Region

The copies for the Lonkundo copy books, the first system of writing to be used in the Congo Region, were written by Francis B. Courtney of Detroit, Michigan. The Terry Engraving Company of Columbus, Ohio, made the zinc etched plates from Mr. Courtney's writing and each plate was wrapped separately in water proof paper to be shipped to our mission station.

The system is composed of sixty plates of seventy-two lines in all. The style of the writing is American but the words and sentences are in the native tongue. Mrs. Charles Hedges was the chairman of the committee who prepared the material for these copies.

Who Will Teach Them If We do Not?

Five Bible women and one missionary have been engaged in the work in the homes of the non-Christian women during the past month. Several new homes have been opened to us and the people of these homes are urging us to come often. The Head Master of the Government Boys' school invited us to his home to teach his wife to read and write, saying "If you do not teach her she will have to remain ignorant for there is no one else who will teach her." He offered to pay for this service but we told him that we did all of our teaching free of charge. Others have declared their intentions of learning and asked us for instruction.

One family has been urging us to open a Sunday school in their Court so the missionary and one of the Bible women opened the Sunday school there and are having good attendance, both on the part of the children and the adults. For that matter we teach the children daily as they follow us from home to home. We often count thirty children in the group gathered around us as we sing the Bhagans and give the Scripture lesson. The children are so familiar with these Bhagans that often they sing with us. People will often say to us "All of our children are learning your songs."

We encourage the women to sing with us and to learn Bible verses. Many of the women are not willing to repeat the verses but will sing and listen to the lesson from God's word.

MYRTLE FURMAN.

Rath, India.

From One of Our Canadian Churches

Of course the great event of the month at Saskatoon was the holding of the annual provincial convention in the Saskatoon church. The local church as well as the convention was greatly helped and encouraged by the visit of Mr. Lewis, Mr. Mill and Mrs. King from the United Christian Missionary Society Headquarters. The attendance at the convention was less than usual, owing no doubt to the financial stringency prevailing, but in all other respects the convention was a very good one.

The entire interior of the Saskatoon church has just been completely renovated and was the subject of much praise from convention visitors.

On one Sunday morning we had present Disciples from Winnipeg, Kerrobert, Scott, Zealandia and Qu Appelle. We are of course always delighted to greet these visiting friends and we are glad to see this increasing tendency on the part of visiting Disciples to hunt us up when they come to Saskatoon.

During July your missionary was the speaker at the union prayer meeting services held in St. Hames Anglican church on each Tuesday evening. These union prayer meetings are participated in by all the Protestant churches in the eastern half of the city.

Crop prospects in the Saskatoon district are the best they have been for a number of years and, if the market prices for grain are not unreasonably reduced this fall, our work should feel the benefit financially very much.

WM. G. KITCHEN.

Saskatoon, Canada.

Gambling in China

What a strong hold it has upon all classes of Chinese, writes Mrs. Haskell of Wuhu, China. The poor coolie will risk his last copper in a game of chance although he knows that to lose means to go hungry. The middle class man and woman waste many an hour that should be devoted to their work and risk, as well, losing their means of sustenance. Even the children along the streets are tossing their coppers, matching cards or fighting over the winnings.

But it is not confined to the classes mentioned above, for it is the pastime of the well-to-do and the rich as well.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., (Special)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and he will keep this rare offer open for a short time longer. You will like this paper; it is 30 years old and now bigger and better than ever; splendid stories and rare miscellany. Question Box will answer all your questions. Only 15 cents mailed at once to Pathfinder, 55 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired for the next three months.

Individual Cups

Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

Thomas Communion Service Co. Box 488 Lima, Ohio

Did You Ever See a BLIND BIBLE?

We have Bibles for the blind, also in 53 languages. Some immigrant soldier, sailor, or poor person is waiting for a Bible. Will *You* supply it?

Send your donation to-day.

Every Kind of Bible for sale: Scofield, Oxford, Bagster, Cambridge, Holman, Nelson, at *Special Discounts.*

NEW YORK BIBLE SOCIETY

5 East 48th Street [112th year] New York.

There is a big IF in Life

Every Five Minutes One Person Is Accidentally Killed

If you knew what a rough road lies before the ones you love when deprived of your support and protection, you would today provide ample protection against this imminent hazard.

Let us tell you what benefits an outlay of $25.00 a year offers you if injured, and what benefits are afforded your beneficiary in the event of your accidental death.

MISSOURI STATE LIFE INSURANCE COMPANY

M. E. Singleton, President

Home Office: Fifteenth and Locust Sts., St. Louis, Missouri

ARCHITECTS
J. HAL. LYNCH & SON
Special Work, Institutions, Churches, Schools, Architects for the National Benevolent Ass'n.
265 Locust St. St. Louis, Mo.

BRONZE
HONOR ROLLS + MEMORIAL TABLETS
THE HENRY-BONNARD BRONZE CO.
20 EXCHANGE PLACE, NEW YORK, N.Y.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Outfits, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
DeMOULIN BROS. & CO., Dpt. 8 GREENVILLE, ILL.

Church Windows
AND
MEMORIALS IN STAINED GLASS
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Co.
DEPT 8 2700 ST VINCENT AVE., ST. LOUIS MO

HONEYWELL & PARKER
CHURCH ARCHITECTS
INDIANAPOLIS, INDIANA
Specialists in Modern Church and Sunday School Buildings.
Large Book of Plans, $1.00

Many of the women, apparently, have no other need or use of their time. It is simply appalling the way they waste the precious hours of life and come to the end of the day with nothing to their credit.

Only a few weeks ago I was one of a number of guests invited to a feast in a wealthy home. Shortly after the feast only a few of us were still left in the room—just the Christians who were present—for all the others had sought private rooms in which to pursue their games of cards.

What can be done to help check this great evil in China? Only by Christianizing China can this great evil be stamped out.

White Gifts for the King

IT is not too early for Sunday-schools to begin to think and plan for Christmas exercise, "White Gifts for the King." It will be remembered that these exercises include a fine program and then, gifts of Substance, gifts of Service, and gifts of Life; the gifts to be placed at the foot of a white cross.

The offering at Christmas time is to be taken for the Department of the Ministry, to pension and care for the gray-haired ministers and their families of our churches of Christ. These men now on the roll have given a total of 8,000 years of service to the work of the ministry.

Free supplies for the White Gift service at Christmas time, may be obtained from the United Society. Order as follows:

Please send White Gifts exercise for ..... School, at ..... Our average attendance is.....

Address same to the Promotional Department, United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

Notes to the Bible School About the Thanksgiving Offering

THE new exercise to be used by Bible-schools on Thanksgiving Sunday, is entitled, "The Open Bible." It is one of the finest programs ever gotten out for Thanksgiving Sunday. Hundreds of Bible-schools have already ordered this exercise and many hundreds more will order it before the time for the offering arrives.

One number in that exercise tells how we got our Bible and gives much valuable information which all lovers of the Bible should know.

The members of the churches of Christ have always believed in the open Bible. It is very timely, therefore, that the children in our Sunday-schools throughout the nation should study and give this fine new program. It emphasizes not only the open Bible for the people of America, but an open Bible for the people of the entire world.

Coin pockets are furnished free to all Sunday-schools for gathering the money for the Thanksgiving offering. It is hoped that every school throughout the brotherhood will average at least $1.00 per member in this offering.

The Thanksgiving offering goes to the great Home missionary work carried on by the United Society. The offering will help to support about 150 Home missionaries and also support the work among the Russians in New York City and Chicago, the Highlanders in Kentucky and Tennessee, the Negroes throughout the South and the Oriental people on the Pacific Coast. The offering is greatly needed to sustain and enlarge this important work.

A new pamphlet has been issued for the use of superintendents, which contains four four-minute talks to be given prior to Thanksgiving Sunday. Each talk has four points. That means a point a minute. It is suggested that they be prepared and given with energy and enthusiasm by the superintendent or the missionary secretary of the school.

There is much talk about making America Christian. The only way to make America Christian is to give her the open Bible and get her to practice the principles taught therein. The Open Bible in the homes of all Christian people and used to win the unchurched to Christ, will ultimately help make America truly Christian.

Sunday-schools that have not yet ordered the above supplies, may obtain free the exercise "The Open Bible," coin pockets, and the four-minute leaflet, by addressing the Promotional Department of the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

New Method Makes Music Amazingly Easy To Learn

LEARN TO PLAY OR SING—EVERY STEP MADE SIMPLE AS ABC.
Entire Cost Averaging a Few Cents a Lesson

How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing.

How many an evening's pleasure has been utterly spoiled and ruined by the admission, "I can't sing," or, "No, I am sorry, but I can't play."

And now—at last—this pleasure and satisfaction that you have so often wished for can easily be added to your daily life.

No need to join a class. No need to pay a dollar or more per lesson to a private teacher. Every one of the obstacles that have been confining your enjoyment to mere listening have now been removed.

My method of teaching music—in your spare time at home—makes it amazingly easy to learn to sing by note or to play any instrument.

You don't need to know the first thing about music to begin—don't need to know one note from another. My method takes out all the hard part—overcomes all the difficulties—makes your progress easy, rapid and sure.

Whether for an advanced pupil or a beginner, my method is a revolutionary improvement over the old methods used by private teachers. The lessons explain every step in simple Print-and-Picture form that you can't go wrong on—every step is made as clear as ABC.

My method is as thorough as it is easy. I teach you the only right way—teach you to play or sing by note. No "trick" music, no "numbers," no makeshifts of any kind.

I call my method "new" simply because it is so radically different from the old and hard-to-understand ways of teaching music. But my method is thoroughly time-tried and proven. Over 250,000 successful pupils—from boys and girls of ten or twelve to men and women of sixty—are the proof.

To prove what I say you can take any course on trial—singing or any instrument you prefer—and judge entirely by your own progress. If for any reason you are not satisfied with the course, then it won't cost you a single penny as outlined in our guarantee. On the other hand, if you are pleased with the course, the total cost averages a few cents a lesson, with your music and everything also included. When learning to play or sing is so easy, why continue to confine your enjoyments of music to mere listening? Why not at least let me send you my free book that tells you all about my methods. It shows you how easy it is to turn your wish to play or sing into an actual fact. Just now I am making a special short time offer that cuts the cost per lesson in two—send your name now, before this special offer is withdrawn. No obligation—simply use the coupon or send your name and address in a letter or on a post card. U. S. School of Music, 16211 Brunswick Bldg., New York.

For Beginners or Advanced Pupils	
Piano	Mandolin
Organ	Drums and Traps
Violin	Harmony and Composition
Banjo	Sight Singing
Clarinet	Ukulele
Flute	Piccolo
Harp	Trombone
Cornet	Saxophone
Cello	Voice and Speech Culture
Guitar	Automatic Finger Control

U. S. School of Music, 16211 Brunswick Bldg., New York City
Please send me your free book, "Music Lessons in Your Own Home," and Particulars of your Special Offer. I am interested in your
Course on .....
(Name of instrument or Course)
Name .....
Please Write Plainly
Address .....
City ..... State .....